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THE KNOT TIED

MARRIAGE CEREMONIES

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OF ALL NATIONS

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Machure & Macdonald, Lith. London.

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Marriage Ceremonies OF ALL NATIONS.

Collected and arranged by
WILLIAM TEGG, F.R.H.S.
Editor of "The Last Act,"
"Wills of their own"
&c &c

LONDON,
William Tegg & Co., Pancras Lane, Cheapside

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MARRIAGE CEREMONIES

OF

ALL NATIONS.

COLLECTED AND ARRANGED

BY

WILLIAM TEGG, F.R.H.S.,
Editor of "Meetings and Greetings," "The Last Act," "Hone's Three Trials," &c.

LONDON:
WILLIAM TEGG & CO.,
PANCRAS LANE, CHEAPSIDE.
1877.

M'Corquodale & Co., Printers, Glasgow and London.

PREFACE.

THE very favourable reception accorded both by the press and the public to my last work, entitled "THE LAST ACT,"* has induced me to issue a companion volume on a more genial and cheerful subject, namely, that of MARRIAGE, including a succinct account of the wedding ceremonies, customs and forms of the principal countries of the world, interspersed with notices of eccentric and local nuptial proceedings, irregular marriages, the antiquity and signification of the wedding-ring, wedding poesies, and other matters pertaining to the Holy State, which I trust will be received and read with equal if not greater interest.

We read in the Book of Common Prayer, a wise and salutary injunction, the proper observance of which forms the mainspring of matrimonial felicity,

* The Last Act: being the Funeral Rites of Nations and Individuals. Collected and Arranged by William Tegg. 12mo. Pp. 404.

and contributes the greatest happiness to individuals, and to the prosperity of nations and communities :— "Those whom God hath joined together let no man put asunder."

Marriage may with propriety be called the chief concern of human life. When we reflect that from it arises the nearest and most endearing relationships which go to form the comfort and happiness of existence in this world—husband and wife, parents and children, brothers and sisters, and many others—the importance of the institution, in all its bearings on the welfare of society, will at once be recognised. In a word, marriage may be designated the hinge of all kindred, or the strongest link in the chain that binds mankind together.

Our blessed Saviour gave an additional value to the holy state of matrimony by reducing it to the constant and indissoluble union of two persons only (Matt. xix. 5); and likewise reflecting that the inseparable connection was a mark of eternal union with His Church.

"Quaint old Thomas Fuller" says, in his "Holy and Profane State":—It is the policy of the Londoners, when they send a ship into the Levant or Mediterranean sea, to make every mariner therein a merchant, each seaman adventuring something of his own, which will make him more wary to avoid, and more valiant to undergo dangers. Thus, mar-

ried men, especially if having posterity, are the deeper sharers in the state wherein they live which engageth their affections to the greatest loyalty. And though bachelors be the strongest stakes, yet married men are the best binders in the hedge of the commonwealth.

Milton's Episode upon Marriage, for its grave and majestic beauty, is so exquisite and inimitable, that no apology will be required for its insertion here:—

> "Hail, wedded love, mysterious law, true source
> Of human offspring, sole propriety
> In Paradise of all things common else!
> By thee adult'rious lust was driven from men
> Among the bestial herds to range; by thee,
> Founded in reason, loyal, just, and pure,
> Relations dear, and all the charities
> Of father, son, and brother, first were known.
> Far be it that I should write thee sin or blame,
> Or think thee unbefitting holiest place;
> Perpetual fountain of domestic sweets,
> Whose bed is undefiled and chaste pronounced,
> Present, or past, as saints and patriarchs used.
> Here Love his golden shafts employs, here lights
> His constant lamp, and waves his purple wings,
> Reigns here and revels"———

A bachelor was saying, "Next to no wife, a good wife is best." "Nay," said a gentlewoman, "next to a good wife, no wife is the best!" and I

wish to all married persons the outward happiness, which, in 1605, befel a couple in the city of Delph, in Holland, living most lovingly together seventy-five years in wedlock, till the man, being one hundred and three, the woman, ninety-nine years of age, died within three hours of each other, and were buried in the same grave.

In concluding, I must acknowledge my indebtedness to William Andrews, Esq., F.R.H.S., of Hull, for many kind suggestions in passing the book through the press, and also for several able articles in this volume.

WILLIAM TEGG, F.R.H.S.

1877.

PART I.

THE KNOT TIED.

CHAPTER I.

OF THE FORM OF SOLEMNIZATION OF MATRIMONY ACCORDING TO THE CHURCH OF ENGLAND.*

Introduction.

THAT this holy state was instituted by God, is evident from the two first chapters in the Bible: whence it came to pass, that amongst all the descendants from our first parents, the numerous inhabitants of the different nations in the world, there has been some religious way of entering into this state, in consequence and testimony of this divine institution. Among Christians especially, from the very first ages of the Church, those that have been married have been always joined together in a solemn manner by an ecclesiastical person. And

* The following account of the ceremony of marriage according to the constitution of the Church of England, has been condensed from Wheatly's *Rational Illustration of the Book of Common Prayer of the Church of England.* Published by Tegg & Co.

by several canons of the Church, it is declared to be no less than prostituting one's daughter, to give her in marriage without the blessing of the priests. In so much that some commentators interpret those words of Saint Paul, *of marrying in the Lord*,* of marrying according to the form and order prescribed by the apostles. But those words are more naturally to be understood of marrying one of the same faith; as by the *dead that die in the Lord*,† are undoubtedly to be understood, those that die in the faith of Christ. However, it is certain, that both in the Greek and Latin Churches, offices were drawn up in the most early times for the religious celebration of this holy ordinance; but being afterwards mixed with superstitious rites, the reformers thought fit to lay them aside, and to draw up a form more decent and grave, and more agreeable to the usage of the primitive Church.

Of the Rubrics concerning the Banns.

Before any can be lawfully married together, the *Banns* are directed to be published in the church, i. e. *public proclamation* (for so the word signifies) must be made to the congregation, concerning the design of the parties that intend to come together. This care of the Church to prevent clandestine

* 1 Cor. vii. 39. † Rev. xiv. 13.

marriage is as old as Christianity itself. For Tertullian tells us, that in his time all marriages were accounted clandestine, that were not published beforehand in the church, and were in danger of being judged adultery and fornication. And by several ancient constitutions of the Church, it was ordered, that none should be married before notice should be given of it in the public congregation on three several Sundays or holy-days. And so it was also ordered by the rubric prefixed to the form of Solemnization of Matrimony in the Book of Common Prayer, viz., that *the banns of all that are to be married together be published in the church three several Sundays or holy-days, in time of divine service;* unto which was added at the last review, *immediately before the sentences for the offertory;* but it was ordered by Act of Parliament, that *all banns of matrimony shall be published upon three Sundays preceding the solemnization of marriage, immediately after the second Lesson.*

The design of the Church in publishing these banns, is to be satisfied whether there be any just cause or impediment why the parties, so asked, should not be joined together in matrimony. What are allowed for lawful impediments, I shall have occasion to show in the next paragraph. The curate is not to stop his proceeding, because any peevish or pragmatical person, without just reason or authority,

pretends to forbid him; as is the case sometimes, when the churchwardens, or other officers of the parish, presume to forbid the publication of the banns, because the parties are *poor*, and so like to create a charge to the parish; or because the man is not perhaps an *inhabitant*, according to the laws made for the settlement of the poor. But *poverty* is no more an impediment of marriage than *wealth;* and the kingdom can as little subsist without the poor, as it can without the rich. And as to the pretence of the man's not being an inhabitant of the parish, it is certain, that by the canon law a traveller is a parishioner of every church he comes to. The minister where he is, is to visit him if sick, to perform the offices to him while living, and to bury him when dead: and no other clergyman can regularly perform any divine office to such a person, so long as he continues within the said parish. In short, he is a parishioner in all respects, except that he is not liable to be kept by the parish, if he falls into poverty. Nor does the bidding of banns alter his condition in that respect: for in that, it is not considered where the person has a legal settlement, but where he dwells or lives at present. And the spiritual courts acted by this rule (if by any) when they granted a license to a man to be married, that had not been four and twenty hours within their jurisdiction; and write him in the license, seaman of that port or parish where

he landed last, or where perhaps he lodged the night before.

If the persons that are to be married dwell in diverse parishes, the banns must be asked in both parishes, and the curate of the one parish is not to solemnize matrimony betwixt them, without a certificate of the banns being thrice asked from the curate of the other parish. This seems to suppose what both the ancient and modern canons enjoin, viz., that marriage shall always be solemnized in the church or chapel where one of the parties dwelleth. And by our own canons, whatever minister marries them any where else, incurs the same penalty as for a clandestine marriage. Nor is even a license allowed to dispense with him for doing it. And the Act for preventing clandestine marriages expressly requires, that, in all cases where banns have been published, the marriage be solemnized in one of the churches where such publication had been made, and in no other place whatsoever; and that no license shall be granted to solemnize any marriage in any other church than that which belongeth to the parish, within which one of the parties to be married hath dwelt for four weeks immediately preceding. Formerly it was a custom, that marriage should be performed in no other church but that to which the woman belonged as a parishioner: and the ecclesiastical law allowed a fee due to the curate of that church, whether she was

married there or not; which was generally reserved for him in the words of the license: but those words have been omitted in licenses granted since the Act 26 George II. took place, which gives no preference to the woman's parish.

Of the Rubric before the Preface.

For better security against clandestine marriages, the Church orders that all marriages be celebrated in the *day-time:* for those that mean honourably need not fly the light. By the sixty-second canon they are ordered to be performed in *time of divine service;* but that practice is now almost, by universal consent, laid aside and discontinued: and the rubric only mentions *the day and time appointed*, which the aforesaid canon expressly requires to be *between the hours of eight and twelve in the forenoon:* and, though even a license be granted, these hours are not dispensed with; for it is supposed that persons will be serious in the morning. And, indeed, formerly it was required that the bridegroom and bride should be *fasting* when they made their matrimonial vow; by which means they were secured from being made incapable by drink, of acting decently and discreetly in so weighty an affair.

At the day and time appointed, the persons to be married are directed to come *into the body of the church.* The custom formerly was for the couple,

who were to enter upon this holy state, to be placed at the *church-door*, where the priest was used to join their hands, and perform the greater part of the matrimonial office. It was here the husband endowed his wife with the portion or dowry before contracted for, which was therefore called *Dos ad ostium ecclesiæ*, *The dowry at the church-door*. But at the Reformation the rubric was altered, and the whole office ordered to be performed within the church, where the congregation might afford more witnesses of the fact.

And since God Himself doth join those that are lawfully married, certainly the house of God is the fittest place wherein to make this religious covenant. And, therefore, by the ancient canons of this Church, the celebration of matrimony in taverns, or other unhallowed places, is expressly forbidden: and the office is commanded to be performed in the church, not only to prevent all clandestine marriages, but also that the sacredness of the place may strike the greater reverence into the minds of the married couple, while they remember they make this holy vow in the place of God's peculiar presence.

The persons to be married (saith the rubric) are to come into the church *with their friends and neighbours*, i. e. their relations and acquaintance, who ought to attend on this solemnity, to testify their consent to it, and to join with the minister in prayers for a blessing on it. Though it may not be improb-

able, but that by the *friends* here mentioned may be understood such as the ancients used to call *paranymphs*, or *bridemen:* some traces of which custom we find to be as old as the days of Samson, whose wife is said to have been delivered to his companion, who, in the Septuagint version, is called Νυμφαγωγὸς, or brideman. And that bridemen were in use among the Jews in our Saviour's time, is clear from St. John iii. 29. From the Jews the custom was received by the Christians, who used it at first rather as a civil custom, and something that added to the solemnity of the occasion, than as a religious rite; though it was afterwards countenanced so far as to be made a necessary part of the sacred solemnity.

The remaining part of this rubric (which was added to the foregoing part at the Restoration) is concerning the *position* of the parties, whom it orders to stand, *the man on the right hand, and the woman on the left*, i. e. *the man on the right hand of the woman, and the woman on the left hand of the man.* The reason that is there given for it is a very weak one, viz., because the rib out of which the woman was formed was taken out of the left side of Adam. The true reason is, because the right hand is the most honourable place; which is therefore both by the Latin and Greek, and all Christian Churches, assigned to the man, as being head of the wife. The

Jews are the only persons that have acted otherwise; they place the woman on the right hand of her husband, in allusion to that expression in Psalm xlv. 9, *At thy right hand did stand the queen in a vesture of gold, &c.*

Of the Preface and Charge, and the several Impediments to Matrimony.

To prevent the vain and loose mirth which is too frequent at these solemnities, the office is begun with a grave preface, which represents the action about to be done to be of so divine an original, of so high a nature, and of such infinite concernment to all mankind, that they are not only vain and imprudent, but even void of shame, who will not lay aside their levity, and be composed upon so serious and solemn an occasion. And to prevent any misfortune which the two parties might rashly or perhaps inconsiderately run into by means of their marriage, the minister charges the congregation, *If they know any just cause why they may not be lawfully joined together, that they do now declare it,* before this holy bond be tied, since afterwards their discovering of it will tend perhaps more to the prejudice than to the relief of the parties.

But though others are first called upon to discover the impediments (if any such be known) as being most likely to reveal them; yet the parties them-

selves are charged, in the next place, as being most concerned, to declare them. Since, should there afterwards appear any just impediment to their marriage, they must either necessarily live together in a perpetual sin, or be separated for ever by an eternal divorce.

The impediments which they are solemnly charged to reveal, are those which are specified in the hundred and second canon of our Church, viz.:—1. a *preceding marriage* or *contract*, or any controversy or suit depending upon the same; 2. *consanguinity* or *affinity;* and, 3. want of the *consent* of their *parents* or *guardians.*

If any of the impediments mentioned are alleged, and the person that declares it *will be bound and sufficient sureties with him to the parties, or else put in a caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation; then the solemnization must be deferred until such time as the truth be tried.* But *if no impediment be alleged,* the curate is to proceed in manner and form as the next paragraph will declare.

Of the Espousals.

The solemnization of matrimony being a formal compact, it is requisite, in the first place, that the *mutual consent* of the parties be asked, which is so essentially necessary, that the marriage is not good

without it. And, therefore, we find that Rebekah's friends asked her consent before they sent her away to Isaac.* And in the firmest kind of marriage among the Romans, which they called *coemption*, the parties themselves mutually asked this of each other. This, therefore, being so momentous a custom, is for that reason taken into the Christian offices: only among Christians the question is proposed by the priest, that so the declaration may be the more solemn, as being made in the immediate presence of God, and to his deputed minister.

The man, therefore, is asked, *Whether he will have this woman to his wedded wife;* and the woman, *Whether she will have this man to her wedded husband, to live together after God's ordinance in the holy state of matrimony.* And that they may the better know what are the conditions of this state, the minister enumerates the duties which each of them by this covenant will be bound to perform:—

1. The man, for instance, is obliged, in the first place, to *love* his wife, which is the principal duty required by St. Paul,† and is here mentioned first, because if the man have this affection, he will perform with delight all the other duties; it being no burden to do good offices to those whom we heartily and sincerely love.

2. He must *comfort her*, which is the same that

* Gen. xxiv. 58. † Ephes. v. 25.

St. Paul expresses by *cherishing*,* and implies that the husband must support his wife under all the infirmities and sorrows to which the sex are liable.

3. He is to *honour* her, which is also directly commanded by St. Peter:† for though the wife, as he says, be the *weaker vessel*, yet she must not be despised for those unavoidable weaknesses which God has been pleased to annex to her constitution, but rather respected for her usefulness to the man's comfortable being.

4. He must *keep her in sickness and health*, which, in St. Paul's phrase, is to *nourish*,‡ or to afford her all necessaries in every condition.

Lastly. He must consent to be faithful to her, and *forsaking all other, keep himself only to her so long as they both shall live.*§

There is no difference in the duties, nor, consequently, in the terms of the covenant between a man and his wife, except that the woman is obliged to *obey* and *serve* her husband.

The whole matter being thus proposed to each party, they should each of them seriously weigh and consider it. And if they like this state of life, and the duties annexed to it; if they neither of them have any objection against the person of the other, but are persuaded they can each of them love the other, and

* Ephes. v. 29. † 1 Peter iii. 7.
‡ Ephes. v. 29. § Mal. ii. 15, 16; 1 Cor. vii. 10.

that for ever, in all conditions of life; let each of them answer as the Church directs them, *I will;* which are the proper words that oblige in compacts, but which can never lay a more solemn obligation than when they are pronounced upon this occasion. For if we start back after speaking them here, we shall have as many witnesses of the falsehood as there are persons present at the solemnity, viz., God and His angels, the minister and the congregation: and, therefore, in regard to so venerable an assembly, let them here be pronounced with all deliberate gravity, and for ever made good with all possible sincerity.

This solemn declaration of the parties' consent seems to be the remains of the old form of *espousals*, which was different and distinct from the office of *marriage*, and which was often performed some weeks, or months, or perhaps years before; and, as Florentinus defines them, were no more than *the promise of future marriage;* which, however, they thought was not proper to be left to be made in private, as a mere civil contract; and, therefore, they ordered that it should be solemnly made in the presence of a minister, who should use prayers and blessings suitable to the occasion.

It is probable that in the West, as well as in the East, the custom of celebrating the espousals and nuptials at the same time did long prevail, and at last both offices came to be united in one; so that

this declaration is the remains of the ancient office of the *espousals*, and the following stipulation the *marriage* properly so called.

Of the Solemnization of the Marriage.

The two parties having now declared their consent to take each other for husband and wife, and having solemnly engaged that they will each of them observe the duties which God has annexed to that state, they proceed, in the next place, to the immediate celebration of the marriage itself, which is introduced with a very ancient and significant ceremony; I mean, the *father's or friend's giving the woman in marriage.* The antiquity of which rite is evident from the phrase so often used in Scripture, of *giving a daughter to wife*:* and the universality of it appears from its being used both by Heathens and Christians in all ages. The foundation of the practice seems to be a care of the female sex, who are always supposed to be under the tuition of a father or guardian, whose consent is necessary to make their acts valid. And, therefore, before the minister proceeds to the marriage, he asks, *Who gives the woman to be married to the man?* Which shows too, by the way, that the woman does not seek a husband, but is given to one by her parents or friends, whose commands in this

* Gen. xxix. 19; xxxiv. 16; Josh. xv. 16; 1 Sam. xvii. 25; xviii. 17; Psal. lxxviii. 63; Luke xvii. 27; 1 Cor. vii. 38.

affair she seems rather to follow than her own inclinations. For which cause, among the nuptial rites of the old Romans, the bride was to be taken by a kind of violence from her mother's knees; and when she came to her husband's house, she was not to go in willingly, but was to be carried in by force; which, like this ceremony of ours, very well suited with the modesty of her sex.

But besides this, there is a further meaning intended by the Church: for it is to be observed, that the woman is to be given not to the *man* but to the *minister;* for the rubric orders, that the *minister shall receive her at her father's or friend's hands;* which signifies, to be sure, that the father resigns her up to God, and that it is God who, by His priest, now gives her in marriage, and who provides a wife for the man, as He did at first for Adam.*

Accordingly the minister, who has now the disposal of her, delivers her into the possession of the man, as he afterwards does the man into the possession of the woman, by causing each of them to *take the other by the right hand.* The *joining of hands* naturally signifies contracting a friendship, and making a covenant:† and the *right hand* especially was esteemed as the *witness of our faith;* and, therefore, the joining of these being used in all covenants, no wonder it should be observed in the solemn one of

* Gen. ii. 23. † 2 Kings x. 15; Prov. xi. 21.

marriage. Accordingly we find it has been used, upon this occasion, by Heathens, Jews, and Christians in all ages.

The minister, therefore, having thus joined their right hands, causes them, in the next place, *to give their troth*, by a mutual stipulation:—First, Each party name themselves, and specifying the other, as the individual person whom they have chosen, declare the end for which they take, viz., *to be wedded husband and wife.* Secondly, The manner of taking is expressed in the words, *to have and to hold.* Thirdly, The time of entering upon, and the time of enjoying, the possession conveyed, is next expressly declared. It is to begin immediately from the nuptial day, and to continue during their mutual lives, *from this day forward—till death us do part.* And lest any inconveniences appearing afterwards should be alleged for the breaking this sacred contract, here is added a protestation, that the obligation shall continue in full force, notwithstanding any future unexpected changes. They are to have and to hold for *better for worse*, in respect of their mind and manners; *for richer for poorer*, in respect of their estate; and whether in *sickness or in health*, in respect of their body.

In all these conditions the engagement is the same, viz., the man is to *love and to cherish his wife*, and the woman to *love, cherish, and to obey her husband;* i. e. each of them must have the same regard for the

other, and pay those duties which I have already showed to be necessary and indispensable, whatsoever accidental varieties may happen.

But besides the invisible pledge of our fidelity, the man is also obliged to deliver a visible pledge: which the rubric directs shall be a *ring;* which, by the first Common Prayer Book of king Edward VI. was to be accompanied with *other tokens of spousage, as gold or silver.* This lets us into the *meaning* and *design* of the ring, and intimates it to be the remains of an ancient custom, whereby it was usual for the man to purchase the woman, laying down for the price of her a certain sum of money,* or else performing certain articles or conditions, which the father of the damsel would accept of as an equivalent.† Among the Romans this was called *coemption* or purchasing, and was accounted the firmest kind of marriage which they had; and from them was delivered down amongst the Western Christians, by whom the custom is still preserved in the ring; which is given as a pledge, or in part payment of the dowry that the woman is to be entitled to by the marriage; and by the acceptance of which the woman, at the same time, declares herself content, and in return espouses or makes over herself to the man. Accordingly, in

* Gen. xxxiv. 12; Exod. xxii. 17; Deut. xxii. 29.

† Gen. xxix. 18, 27, 30; 1 Sam. xvii. 25, and chap. xviii 17, 25.

the old Manual of Salisbury, before the minister proceeds to the marriage, he is directed *to ask the woman's dowry*, viz., *the tokens of spousage: and by these tokens of spousage are to be understood rings, or money, or some other things to be given to the woman by the man; which said giving is called subarration*, (*i.e.* wedding or covenanting), *especially when it is done by the giving of a ring.*

Before the ring may be given to the woman, the man must *lay it upon the book, with the accustomed duty to the priest and clerk.* And the priest taking the ring shall deliver it unto the man, intimating, to be sure, that it is our duty to offer up all we have to God as the true proprietor, before we use them ourselves; and to receive them as from His hand, to be employed towards His glory.

When the man espouses his wife with it, he is to *put it on the fourth finger of her left hand.* The reason of this, the rubric of the Salisbury Manual says, is because from thence there proceeds a particular vein to the heart. This, indeed, is now contradicted by experience: but several eminent authors, as well Gentiles as Christians, as well physicians as divines, were formerly of this opinion; and, therefore, they thought this finger the properest to bear this pledge of love, that from thence it might be conveyed, as it were, to the heart. However, the moral may safely be retained, viz., that the husband

hereby expresses the dearest love to his spouse, which ought to reach her heart, and engage her affections to him again. If we should add the other reason of placing the ring upon this finger, viz., its being the least active finger of the hand least used, upon which, therefore, the ring may be always in view, and yet least subject to be worn out; this also may teach us, that the two parties should carefully cherish each other's love, that so it may endure and last for ever.

The *man holding the ring, therefore, upon this finger, being taught by the priest,* and speaking to his wife, he assures her, that this is a visible pledge that he now takes her to his wedded wife: *With this ring I thee wed,* or make a covenant with thee (for so the word signifies), that all the rights and privileges of a lawful wife do from this instant belong to thee.

The man, therefore, having wedded her with the ring, in the next words proceeds to assign over the rights accruing to her thereby. The first of these is *honour,* and, therefore, he immediately adds, *With my body I thee worship;* i. e. with my body I thee *honour.* The design of it is to express that the woman, by virtue of this marriage, has a share in all the titles and honours which are due or belong to the person of her husband.

But to proceed: the second right accruing to the wife by virtue of her marriage, is *maintenance;* and, therefore, the husband adds in the next place, *With*

all my worldly goods I thee endow. The design of the words is not so much to *invest* the woman with a right to all her husband's goods, as to *declare* that by marriage she has acquired such right. For, from the very instant of their making the mutual stipulation, the woman has a right to sue for a maintenance during the life of her husband, should he be so minded to deny it; and, after his decease, is entitled to a third, or perhaps a larger share (according to the laws of the place where she lives) in all her husband's goods and chattels, and may further demand what the law calls her *quarentine,* which is lodging and maintenance in his best mansion-house for forty days after his death.

To conclude: The last part of these words, *In the name of the Father, and of the Son, and of the Holy Ghost, Amen,* are a solemn confirmation of the engagement here made, being an invocation of the sacred Trinity as witness to this compact, who will therefore undoubtedly revenge the perjury on those who break it.

And now the covenant being finished, it is very requisite we should desire a blessing on it; for even the heathens looked upon their marriage-covenant as inauspicious, if it were not accompanied with a sacrifice. And, therefore, Christians sure can do no less than call upon the divine Majesty upon the like occasion. For this reason, *the man leaving the ring*

upon the fourth finger of the woman's left hand, and both of them kneeling down, the minister begs for them the blessing of God, that they may always perform and keep the covenant which they have now been making.

And as it was an ancient custom among the Romans, and other heathens, for masters to ratify the marriages of their servants; so, since we profess to be the servants of God, it is necessary that He should confirm our contract. To which end the priest, who is His representative, *joining the right hands* of the married persons together, declares, in the words of our blessed Lord,* that they are joined by God, and that therefore no human power can separate them: *those whom God hath joined together, let no man put asunder.*

And now the holy covenant being firmly made, it ought to be duly published and proclaimed: and, therefore, the minister, in the next place, *speaking unto the people*, and recapitulating all that has been done between them, makes proclamation that the marriage is legal and valid, and *pronounces that they be man and wife together, in the name*, and by the authority, *of the Father, and of the Son, and of the Holy Ghost.*

With a blessing from whom, this part of the office is in the next place concluded. For the covenant

* Matt. xix. 6.

being made by the authority of God, the institution being His, the method His, and He being the author, witness, and ratifier of this contract; what could be added more properly at the conclusion than a solemn benediction from that holy, blessed, and undivided Trinity, who is so many ways engaged to bless it?

Of the Introits or Psalms.

The marriage-covenant being now completed, *the minister and clerks* (of whom I have taken occasion to speak before) *are to go to the Lord's table.* For by all the Common Prayer Books till the last review, the new married persons were obliged to receive the holy communion the same day of their marriage. The present rubric indeed does not insist upon this; but it still declares *it is convenient* they should do so; and, therefore, that they may not omit it for want of being reminded, they are ordered to accompany the *minister and the clerks to the Lord's table.*

And whilst they are *going*, either *the minister or clerks are to say or sing* a proper psalm.

Of the Supplications and Prayers to be used at the Lord's Table.

The minister being got into the choir, and *the man and the woman kneeling before the Lord's table*, the priest, before he proceeds to the office for the communion, offers up some further prayers and supplica-

tions for a blessing upon the parties. These are introduced with the ancient form, *Lord have mercy upon us*, &c. To which is immediately subjoined the Lord's Prayer, which sanctifies and makes way for all the rest. And being thus prepared, he proceeds to some supplications chosen out of the Psalms,* and put into the form of versicles and responses, that all the company may show their love and affection to their friends, by publicly joining in these short petitions for them.

After these follow three prayers to be used by the minister alone; the first being a prayer for spiritual blessings; the second for the temporal blessing of children, which is the chief end of marriage, and which is the blessing that God pronounced at first to Adam and Eve,† and which all mankind hath ever since wished to new married persons, ‡ and which is, therefore, always to be asked at the solemnization of a marriage, except the advanced age of the persons makes our prayers unlikely to prevail, in which case the rubric has, therefore, ordered it to be omitted. The last prayer is made for the accomplishing of those duties which are aptly signified and implied by marriage.

Last of all there is added a blessing, the words of which have an evident respect to the prayer

* Ps. lxxxvi. 2; xx. 2; lxi. 1–3.

† Gen. i. 28. ‡ Gen. xxiv. 60; Ruth ii. 11, 12.

immediately foregoing; which was offered up upon such excellent grounds, and with so very great a probability of success, that the priest may boldly venture to pronounce and ensure it to the parties, if they are but duly prepared to receive it.

Of the Exhortation.

In all the old Common Prayer Books the rubric before this exhortation was worded thus:—

¶ *Then* [*shall begin the communion. And*] *after the Gospel shall be said a sermon, wherein ordinarily (so oft as there is any marriage) the office of a man and wife shall be declared, according to Holy Scripture; or, if there be no sermon, the minister shall read this that followeth.*

If the married persons are disposed to communicate, the office for the communion must still begin immediately after the forementioned blessing. And after the Gospel and Nicene Creed, if there be no sermon declaring the duties of man and wife, the exhortation here appointed is to be read instead of it.

For the married persons having mutually engaged to live together *according to God's holy ordinance*, i. e. according to those laws which He has ordained in His Word; it is very necessary they should hear and know what those laws are which they have engaged to perform. It was God's own command, that the kings of Israel should have a copy of the law delivered

to them at their coronation; and there is the same reason to give this abstract to those that have taken upon themselves the state of matrimony. For which reason, instead of the epistle and Gospel used in the offices of the Greek and Roman Churches, here is a full collection of the duties of both parties, drawn from the epistles of two great apostles, St. Peter and St. Paul, in imitation of the practice of the primitive Church, which, always after the celebration of a marriage, exhorted the parties to keep their matrimonial vow inviolate.

Of the last Rubric.

At the end of the whole office is added a rubric, declaring, that *it is convenient that the new married persons should receive the holy communion at the time of their marriage, or at the first opportunity after their marriage.* In all the former Common Prayer Books this rubric was more positive, fixing and appointing the day of marriage for the time of communicating. *The new married persons, the same day of their marriage, must receive the holy communion.* And it was upon this account, as I have already observed, that the latter part of the office was ordered to be performed at the Lord's table, and that the communion should be begun immediately after the blessing.

MARRIAGES BEFORE THE REGISTRAR.

By the Act which came into operation in 1837, parties were allowed to be married by civil contract in the presence of a superintendent registrar of marriages, either at his office, or at some duly registered Roman Catholic or Dissenting place of worship, the religious ceremony being, of course, permitted to be added in the latter cases, but not forming any necessary part of the legal contract. The registrars also issue the licenses for the marriages of the Society of Friends and Jews, but their presence is not required when the rite is performed. The following copy of a form issued from one of the superintendent registrars' offices gives full information on the subject:—

Marriages may be solemnized either by or without license, as follows:—

1. At the Register Office of the district in which either of the parties, or both, are residing.

2. At any registered Roman Catholic or Dissenting place of worship within the district (with the consent of the minister thereof).

3. At any such registered building within two miles of the limits of the district, being the usual place of worship of either party (with the consent of the minister thereof).

4. At the nearest registered building wherein marriage may be solemnized according to the rite, form, or ceremony which the parties desire to adopt (with the consent of the minister thereof), when there is no such place within the district.

	Previous Residence required.	Notice of Marriage.	Fees—with Certificate.	
By License.	Fifteen days by either party.	One clear day.	£2 17s. 1d.	Notice kept by the Sup. Registrar but not published.
Without License.	Seven days by both parties: If in different districts, notice to be given in each district.	Twenty-one clear days. (Available for three calendar months from date of notice.)	9s. 7d. —— 2s. additional.	Notice is publicly exhibited at Register Office for 21 days.

PROTESTANT DISSENTERS IN ENGLAND.

It has already been mentioned,* that a large number of the dissenters prefer to be married at their parish churches according to the ritual of the Church of England. Before a marriage can be

*Vide Marriage in the Church of England.

solemnized in a chapel, it must be duly licensed, and the preliminary steps, either of procuring a license, or of having the names of the contracting parties exhibited at the registrar's office, having been taken, the registrar attends at the chapel selected by the parties, and the civil marriage before him is first gone through. After this, the religious ceremony (frequently closely resembling the service in the Church) is performed, ending with an extempore address on the duties of husbands and wives. The singing of appropriate hymns, and the playing of wedding marches, are by no means uncommon at the present day.

THE ANCIENT BRITONS.

The father had absolute authority over his daughters, and they were obliged to marry whoever he selected for their husbands. Courtship was of short duration, and the marriage was celebrated at a cromlech in the open air, and sacrifices were offered. Polygamy was at one time greatly practised, but as they became more civilised it was considered undignified to have more than one wife.

QUAKERS, OR FRIENDS.

Marriage is contracted among the members of the Society of Friends with as little ceremony as all their

other duties are performed. Their youth are duly instructed in whatever concerns that honourable state; they are admonished that it is of the highest importance, that it requires a serious and strict examination, and is not to be entered into without a nice choice, much reflection, and the approbation and consent of their parents. When after all this they persist in the resolution of marrying, they must give notice of their design to the ecclesiastical council, who make the usual inquiries, Whether they be qualified to marry, and have the consent of their parents? &c. Informations are likewise taken from those who are present, to know if no opposition be made to the marriage intended, and on the next Sunday following they publish a form of bann. These preliminaries over, the contract becomes valid among the Quakers in this form. The bride and bridegroom come to the assembly accompanied by their friends and relatives whom they think fit to invite. There, in presence of the said friends and relatives, they are desired to declare whether they love one another, whether they be mutually willing to have each other, and are resolved to help and assist each other. To these, and such other questions suitable to the occasion, the Quakers give, with all sincerity, the usual answers; which, with their mutual consent, are registered in a book kept for that purpose. The contracting parties set their names to it, as also the friends and relations,

as witnesses; which being done, the new-married couple are dismissed.

THE CHURCH OF ROME, OR ROMAN CATHOLIC CHURCH.

Independently of the age requisite for marriage, the liberty of contracting so solemn an engagement, and the publication of the banns, the ritual of the Roman Catholic Church require further, that the persons to be joined together in matrimony shall be sufficiently instructed in the Christian doctrine; that they should know the nature of the sacrament of marriage, its ends and obligations; and that they should first confess themselves, and receive the sacrament, before they join themselves together for ever.

When the priest in his proper vestments goes to the altar, he is preceded by one or two clerks in their surplices, carrying the vessel of holy water, the sprinkler, the ritual, and a little basin, in which to put the ring when it is to be blessed. After he has said the usual prayer for the couple, he advances towards them on the last step of the altar; the man standing at the woman's right hand. The relations and witnesses stand behind them. Then the priest asks the couple their names and surnames; which is only a formality, their names being already known to him, by the publication of the banns, and by a certificate confirming the same, which the couple are

obliged to produce at the time. He afterwards addresses himself to the man and woman separately, calling them both by their proper names, and asks the man whether he will have such a one for his wife? and the woman whether she will have such a one for her husband? Reciprocal consent is absolutely requisite in this case, and without it the marriage would be null. After mutual consent has been given, by expressly answering "Yes," the priest, who before was covered, uncovers himself, takes the couple by the hand, and making them join hands, says, "*Ego jungo vos in matrimonium*," &c., that is, "*I join you together in marriage, in the name of the Father*," &c. At the same time he makes the sign of the cross upon them, and sprinkles them with holy water. This being done, he blesses the wedding-ring, and sprinkles it also with holy water, in the form of a cross; after which he gives it to the man, who puts it on the wedding-finger of the woman's left hand. This ring is the pledge of the conjugal chastity and fidelty which the wife owes the husband. To all this the priest adds some prayers; after which follows an exhortation to the married couple and to the assembly, and afterwards mass.

The married couple are blessed in the following manner, when the woman is a virgin, and has always had the reputation of chastity:—The priest, after the offertory, goes to the foot of the altar, and the

married couple make what oblation they think proper; the husband first, and the wife afterwards. The priest likewise repeats some prayers; and the ceremony ends with an exhortation to the married couple. The subject of this exhortation is on the duties of the conjugal life, the end and design of marriage, reciprocal love, &c.; after which he sprinkles them with holy water. Young people are not to inhabit under the same roof, or be in company together, except in the presence of their parents or relations, till such time as they have received the blessing of the Church.

It was formerly the custom for the priest to bless the marriage-bed.

WALES.

The Welsh in olden times had some very curious customs in connection with the marriage service. Bidding letters were generally used, giving intimation of the intended marriage, and its date, on which day they purposed making a bidding at some inn, selected for the occasion, and asking for the pleasure of the company, and support of the parties to whom they were sent, and that whatever gifts they would like to bestow upon them, would be gratefully acknowledged and repaid with thanks, when a similar occasion should call for them.

This custom is now confined to small farmers and the humbler classes.

The day before the marriage, the woman's goods, usually an oak chest, feather bed and bed clothes, &c., were taken to the house of her future husband, and on the evening of the same day he received presents from his friends, the bride also receiving gifts from her friends. This was an old British custom, called "Purse and Girdle."

The weddings in Cardiganshire generally took place on Saturday. The friends in large numbers went to the church in procession, headed by a harper or fiddler. Sometimes a kind of sham contest took place, ten or more of the bridegroom's friends going on horseback to the bride's house and demanding the bride to be given up to them, which, after a war of words, was acceded to.

Owen, in his *Welsh Dictionary*, says, "The poor people in Wales have a marriage of contribution, to which every guest brings a present of some sort of provision or money to begin the world."

It was also usual for the bridal party to race back from the church to the house or inn where the wedding feast was to be held. Lord Kames in 1807 mentions another curious custom. The bridegroom on the morning of the wedding day, accompanied by his friends on horseback, goes to her father's house and demands the bride. Her friends, likewise on

horseback, give a positive refusal, and a mock scuffle ensues. The bride, mounted behind her nearest kinsman, is carried off, and pursued by the bridegroom and his friends with loud shouts. When they have fatigued themselves and their horses, the bridegroom is suffered to overtake his bride, whom he leads away in triumph; and the scene is concluded with feasting and festivity.

By an old Welsh law a husband might administer three blows with a stick on any part of the person (except the head) of his wife if she had misbehaved herself, and another law directed that the stick should not be longer than the husband's arm, nor thicker than his middle finger.

SCOTLAND.

Before the preliminaries of a regular marriage in Scotland, both parties ought, strictly speaking, to reside in that country, at least, six weeks in the same or different parishes; but this condition is usually dispensed with, if one of the parties resides for the prescribed period, and the other party is out of the kingdom. The banns are then put up in the parish or parishes where the parties reside, if both are resident in Scotland, if not, in the parish of the party resident, and they must be put up in the parish church, and accompanied by a certificate of residence

from two householders or an elder of the parish. According to the proper legal usage, the banns are then published on three successive Sundays, so that when the law is exactly obeyed, a probationary period of nine weeks, six of residence, and three for the currency of the banns, precedes a regular marriage; but, in the case of the wealthier classes, this condition is evaded generally, and, in consideration of a money payment, the publication of banns may be all made on one Sunday. The fees, however, for this privilege, are in many parishes exorbitantly high, the result being that the limitation of nine weeks extends to the mass of regular marriages. After these formalities, regular marriages may be celebrated by the clergy of all communions, now on an equal level in this respect. There is no restriction as to time or place; and the ceremony may be, and often is, performed at night, and in a private house, such as the residence of the parents of the bride. This practice is common among the Presbyterians, but not among the Episcopalians and Roman Catholics.

A system of registration is also provided for these marriages, which is said to work well in practice, though the duty of registering them is thrown upon the contracting parties themselves, and not on the minister who performs the ceremony.

Irregular marriages (which form but a small portion at the present time of the whole) may now,

as 700 years ago, be contracted, by mere words of present consent, at any hour, at any place, without any antecedent notice, in the absence of an officiating person, without formalities, and without a witness. "The leading principle," said Lord Deas, in a judgment delivered by him a few years ago, "is that consent makes marriage. No ceremony, civil or religious, no notice before or publication after, no consummation, no cohabitation, no writing, no witnesses even, are essential to the constitution of the most important contract which two private persons can enter into, whether affecting their domestic arrangements or the pecuniary interests of themselves and their families. Matrimonial consent can be verbally and effectually interchanged when no third person is present; and, if it can be proved, even at the distance of years, by subsequent written acknowledgments, or oath of reference, the parties will be held to have been married." It must also be borne in mind that, as the *lex loci*, governs this contract, all persons, though not of Scottish domicile, who marry in Scotland are bound by its law, and may enter there into irregular marriages—a rule, however, partly modified by the statute against Gretna Green marriages. The Gretna Green marriages will be described in a succeeding part of this work.

IRELAND.

Until the eighteenth century, the Marriage Law of Ireland was nearly identical with that of England, and followed by nearly the same consequences; that is, marriages were for the most part regular, but irregular marriages and pre-contracts were tolerated, and not unfrequent. It was not till 1818 that pre-contracts were deprived of their efficacy; and it was not necessary until 1844 that even marriages celebrated by the established clergy should be protected by forms analogous to those prescribed by the English law as settled in 1823 and 1835. But the distinctive peculiarity of the Irish Marriage Law has long been its sectarian character, that it regulates the conditions of the contract according to religious distinctions. For, while the clergy of the Establishment were permitted to marry persons without any reference to their religious faith, the Roman Catholic clergy were restricted to persons of their own creed; and it was enacted by a well-known statute that "every marriage between a Papist, and any person who hath been or hath professed him or herself to be a Protestant, at any time within 12 calendar months before the celebration of such marriage, or between two Protestants, by a Popish priest, shall be null and void without any judgment, process, or sentence of law." Roman Catholic priests had, however, full liberty to

marry persons of their own faith as they pleased, in any irregular or clandestine way, the discipline of their Church, however, rendering this practice sufficiently uncommon. At the same time the ministers of Protestant Nonconformist congregations were permitted only to marry persons professing Protestant Nonconformity.

In consequence of a marriage solemnized by a Presbyterian clergyman between a person of his own creed and an Episcopal Protestant having been declared null in 1844, the Irish Marriage Law was again reformed. The leading principle of the new code was to transfer to Ireland, in case of marriages in the Established Church, the rules in force in England, with some modifications, to give Irish Protestant Nonconformist ministers power to celebrate marriage as in England, through the intervention of civil registrars, and with formalities very analogous—a peculiar exception being, however, made as to one class of Nonconformist ministers—to imitate the English Law in the cases of marriage without any religious ceremony, and of the marriages of Jews and Quakers, to create a system of general registration for all marriages, but to leave untouched the principles relating to marriages solemnized by the Roman Catholic clergy. Since the disestablishment of the Irish Church, power has been given by Act of Parliament to its Archbishops and Bishops, and to

the heads of the different Protestant bodies in Ireland to grant special licenses.

The following account of an Irish country wedding is taken from the well-known and excellent work of Mr. and Mrs. S. C. Hall:—

When the match is made, it becomes necessary for the bridegroom to obtain a certificate from his parish priest that he is to contract marriage *cum quâvis similiter solutâ* (it is always written in Latin) with any woman equally free from canonical bonds or impediments; to this a fee is always attached, we believe five shillings. He must also procure from the bishop or vicar-general, a license to marry, to which also a fee is attached of seven shillings and sixpence. This being done, he repairs with his bride to the house of *her* parish priest, accompanied by his and her friends, as many as they can muster; and, before he is married, pays down to the priest the marriage fee according to his circumstances. The friends of both parties are also called upon to pay down something, and, between their reluctance to meet the demand and the priest's refusal to marry them till he is satisfied, a scene, sometimes humorous and sometimes discreditable, often arises. If the bride's father or brother be a "strong" farmer, who can afford to furnish a good dinner, the marriage takes place at the bride's house, the bridegroom bringing with him as many of his friends as choose to

accompany him. The same process as to *money* takes place here, and it is not uncommon for the collection to amount to twenty or thirty pounds. The time most in favour for celebrating weddings is just before Lent.

The guests are always numerous, and consist of all ranks, from the lord and the lady of the manor, through the intermediate grades of gentlemen, "squireens," farmers, down to the common labourer —wives, of course, included. Perfect equality prevails on this occasion, and, yet, the natural courtesy of the Irish character prevents any disturbance of social order—every one keeps his place, while, at the same time, the utmost freedom reigns. The dinner is usually at the expense of the bride's family; and, as nothing is spared in procuring the materials, and the neighbouring gentry allow their cooks, &c., to assist, and lend dinner services, &c., it is always "got up" in the best style. The priest sits at the head of the table; near him the bride and bridegroom, the coadjutors of the clergyman, and the more respectable guests; the other guests occupy the remainder of the table, which extends the whole length of the barn—in which the dinner generally takes place.

Immediately on the cloth being removed, the priest marries the young couple, and then the bridecake is brought in and placed before the priest, who, putting on his stole, blesses it, and cuts it up into small slices

which are handed round on a large dish among the guests, generally by one of the coadjutors. Each guest takes a slice of the cake, and lays down in place of it a donation for the priest, consisting of pounds, crowns, or shillings, according to the ability of the donor. After that, wine and punch go round, as at any ordinary dinner party. In the course of an hour or so, part of the range of tables is removed, and the musicians (consisting usually of a piper and a fiddler) who, during the dinner, had been playing some of the more slow and plaintive of the national airs, now *strike up*, and the dance immediately commences.

ISLE OF MAN MARRIAGES.

The bridemen and bridesmaids lead the young couple, as in England, only the former carry osier wands, as a mark of superiority. A band of musicians frequently heads the procession, and when the parties arrive at the church, they walk three times round it before they enter. Notice of the wedding breakfast is given to all the friends and relatives of both sides. Not one of them must fail to come, unless detained by sickness, and bringing with them a contribution towards the feast; the nearest of kin commonly contributing the most valuable or useful presents. Sometimes a dozen capons may be seen in one platter, six or eight fat geese in another; and

sheep and hogs roasted whole, and oxen divided into quarters.

It is considered lucky to carry salt in the pocket, and this is always done by the bride and bridegroom at the wedding. Train relates that "on the bridegroom leaving his house it was customary to throw an old shoe after him, and, in like manner, an old shoe after the bride on leaving her home to proceed to church, in order to insure good luck to each respectively; and if, by stratagem, either of the bride's shoes could be taken off by any spectator on her way from church, it had to be ransomed by the bridegroom."

GUERNSEY MARRIAGES.

When a young man offers himself to a young woman and is accepted, the parents of the parties give what is termed a "flouncing," that is, they invite their friends to a feast. The intended bride is led round the room by her future father-in-law, and introduced to his friends, and afterwards the young man is paraded, in like manner, by his future father-in-law; there is then an exchange of rings and some articles of plate, according to the rank of the parties. After this it is considered a great crime for the damsel to be seen walking with any other male person, and the youth must scarce glance at any

female. In this way they court for years. After this ceremony, if the man alters his mind, the woman can claim half his property; and if the fickle fair one should repent, the unfortunate swain can demand the half of hers.

HEBREW MARRIAGES.

There were several things connected with the nuptials of the Hebrews so essentially different from any thing among Europeans that a short notice of them is indispensable.

The first thing which merits attention was the method of contracting this sacred obligation—their espousals. It sometimes happened that several years elapsed between the espousals and the marriage of the contracting parties, during which period the bride remained at home with her parents, and was under the obligation of fidelity to her spouse as if the nuptials had been solemnised (see Matt. i. 18). In general, however, only two or three months elapsed between the time of the espousals and that of the marriage.

It is seen from several passages of Scripture, that the custom of purchasing the brides prevailed among the descendants of Abraham. Thus, Shechem says to Jacob, whose daughter, Dinah, he wished to espouse, "Ask me never so much dowry and gifts," &c. See

also 1 Sam. xviii. 25. The custom still exists in many parts of the East; and, hence, a numerous family of daughters is a source of great wealth. Where the bridegroom is not possessed of sufficient property to obtain the object of his desire by purchase, he obtains her by servitude. "They build houses, work in their rice plantations, and do all the services that may be necessary, and this often lasts three or four years, before they can be married." This will illustrate Gen. xxix. 27.

This sacred and important obligation was contracted at a very early age among the Jews, in compliance with Eastern customs; and hence the bride calls her husband, "The guide of my youth" (Prov. ii. 17; see also v. 18). At the age of eighteen the males could marry, and the females when they were twelve and a day, till which time they were called little maids. Celibacy and sterility were considered great afflictions (Judges xi. 37; 1 Sam. i. 11, &c.), and large families as peculiar marks of the providential blessing of God (Prov. xvii. 6).

Concerning their marriages, Dr. Brown has collected the following particulars from the Jewish writers:—

On the day of the marriage, the bride was as elegantly attired as her circumstances would permit; and was led by the women into the dressing-chamber without her veil, and with dishevelled hair, marriage

songs being sung before her as she went. There she was placed on a beautiful seat, where they disposed her hair in ringlets (hence compared to the long curled hair of a flock of goats on Mount Gilead in Cant. iv. 1), and ornamented it with ribands and trinkets. They then decked her in her wedding attire, and veiled her, like Rebecca, amidst the songs and rejoicings of her attendants. Thus was she "prepared as a bride adorned for her husband" (Isa. lxi. 10; Rev. xxi. 2). A virgin was married on the fourth day of the week, and a widow was married on the fifth day of the week. A woman who was either divorced or a widow, neither married nor was espoused till after ninety days; and if two heathens, who had been married, became proselytes to Judaism, they lived separate for the same length of time, that it might be seen which of their children were heathens and which were Jews. When the hour of marriage arrived, four persons walked before the bridegroom, carrying a canopy supported by four poles, that if the bride intended to walk home to the bridegroom's house after the ceremony, she might walk under it in company with her husband; and in the interim it either stood before the door, or was taken into the court, around which the house was built, if the marriage ceremony was to be performed there; all the bride's party exclaiming, "Blessed be he who cometh," welcoming thus the bridegroom and

his friends. During the ceremony, if the father gave away his daughter, he took her by the hand, as Raguel did Sarah when she was married to Tobit, presented her to the bridegroom and said, "Behold, take her after the law of Moses, and lead her away;" blessing them, taking paper, writing an instrument of covenants, and sealing it (Tobit vii. 13, 14). But, if the father did not act as the celebrator, the bride stood on the right hand of the bridegroom in allusion to Psalm xlv. 9, and the rabbi or hezen of the synagogue, who acted as celebrator, took the extremity of the *thelit*, which was about the bridegroom's neck, and covered the head of the bride with it, as Boaz did Ruth (iii. 9); after which, he consecrated a cup of wine, the bystanders joining in the ceremony, and the cup being thus blessed, it was given to the two contracting parties. The bridegroom afterwards taking the ring (a modern custom, instead of the sum of money anciently given as the dowry) and putting it on the finger of the bride, said, "Lo, thou art married to me with this ring, according to the form of Moses and of Israel." Two witnesses were then called to hear the marriage contract read; and, after they returned, another cup of wine was consecrated and divided among the guests.

Matters were next so ordered as to prepare for setting out to the house of the bridegroom, when, if there was a canopy, the bride and bridegroom walked

under it; hence, says the spouse, "His banner over me was love" (Cant. ii. 4); but, if none, the bride and companions were veiled, she, however, far deeper than they. Sometimes, also, they used a palanquin, and were carried in state from one house to the other; and it seems to have been this that David alludes to in Ps. xlv. 13, "The king's daughter is all glorious within (the palanquin); her clothing is of wrought gold." And to this Solomon refers, when he says, of the chariot of the bridegroom, that its wood was of cedar, its pillars of silver, its bottom of gold, its covering of purple, and the midst thereof paved with love, or poetical amorous inscriptions or devices, for the daughters of Jerusalem (Cant. iii. 9, 10). The marriage processions were commonly in the night, by torchlight; and Lightfoot says they carried before them ten wooden staves, having each of them at top a vessel like a dish, in which was a piece of cloth or wick dipped in oil, to give light to the company. So that the parable of the ten virgins was evidently a delineation of national manners, since they required, in that case, not only to have oil in their lamps, but to have vessels containing a quantity of oil in order to replenish these lamps from time to time. Indeed, we have several allusions to the same custom in various passages of Scripture. Thus, the spouse, when speaking of the bridegroom, says, "My beloved is white and ruddy, the chiefest

among ten thousand;" or, as the original expresses it, "lighted with ten thousand;" thereby meaning that he dazzled beholders as much as a bridegroom attended with ten thousand lamps (Cant. v. 10). And the bridegroom says of the spouse, that she is "terrible as an army with banners;" or, literally, that she is dazzling as women shone upon with the nuptial lamps, when their rich attire reflected a dazzling lustre. As they went to the bridegroom's house, every person who met them gave place to the procession; a cup of wine was carried before them; and they were accompanied with music and dancing (Ps. xlv. 15). Hence, in one of the parables of our Lord, the children at their sport, when imitating a marriage procession, said, "We have piped unto you, and ye have not danced" (Luke vii. 32). The praises of the bridegroom were also sung, in strains like those in Ruth ii. 11, 12, whilst the praises of the bride were celebrated in a similar manner. Money was scattered among the crowd, to remind them, if need required, that they had been present at the wedding; and barley also was sown before the newly married couple, as denoting their wishes for a numerous progeny.

Having reached the house of the bridegroom, they sat down to the marriage supper, each clothed with a wedding garment (Matt. xxii. 11), and etiquette required that the bride and bridegroom should remain

silent, whilst the honours of the table were done by the architrictinus, or governor of the feast (Eccles. xxxi. 1, 2; John ii. 8, 9). Besides the architrictinus there were two other official persons called paranymphi, or friends of the bridegroom and bride (John iii. 29), whose office it was to be assisting to them as man and maid, especially at their entry into the nuptial chamber. After the feast was ended mirth and dancing prevailed (Jer. xxxiii. 11), which made the prophet mention the want of them as a mark of desolation (chap. vii. 34; xvi. 9; xxv. 10, 11), but whether the bride and bridegroom's parties remained together or were in separate apartments, is not said; the last is most comformable with the manners of the East. When the bridegroom retired he spread his skirt over his bride, to testify the claim which the law had given him, and sought for those signs which the Mosaic code requires in such cases (Deut. xxii. 13–17). In the case of young persons the marriage feast lasted seven days (Gen. xxix. 27; Judges xiv. 12, 17), and the bride retained the appellation for thirty days after the ceremony; but, in the case of a widow or a widower, the feast lasted only three days. It was the custom for the father to give his daughter when leaving his house, a female slave, as a companion, as Laban did to each of his daughters; hence Solomon accounts those extremely poor who had none (Prov. xii. 9, 11).

A MODERN JEWISH WEDDING.

Jewish ladies, as other ladies, look upon marriage as the ultimatum of all their hopes, and Jewish young men, it is said, respect these hopes to the best of their ability. Early marriages are of very frequent occurrence amongst foreign Israelites, but owing to the industry and general activity of the whole race, what cynics might look upon as premature unions, seldom result in unhappiness or pauperism. Match-making is largely resorted to, and I am acquainted with an elderly individual who contrives to live very comfortably on the fees given him either by delighted papas and mammas, or by sublimely happy young ladies and gentlemen. After the engagement has been announced to friends and relatives, a series of evening parties ensue, when a large amount of card-playing is indulged in. A young man who cannot play loo or speculation had best turn his thoughts into any channel other than matrimony, for he will find that these games are almost inseparable from love and courtship. I do not intend to censure the joyous people for endeavouring to gild the gold of love by a little harmless gambling, I merely mention the fact as a peculiarity attending matrimonial alliances.

Let me avoid the dark little nooks and corners where the lovers pour out each other's hearts, and

proceed at once to the auspicious Sabbath preceding the happy day (generally Wednesday), when the blissful couple undergo a somewhat trying operation, technically termed "sitting for joy." The young man, accompanied by his male relatives, visits the synagogue, he is called to the "Reading of the Law," and makes some monetary offerings in honour of the auspicious event. From thence he repairs to the home of his bride, and commences "to sit for joy." During the whole of the day, by no means inconsiderable numbers of persons wait upon him, drink the health of the couple, the parents, &c., and shake hands! Here lies the evil. As one who has undergone the operation, I must protest against the hand-shaking: the wonder is that the arm of the bridegroom is not dragged from its socket. However, the shaking gives pleasure to some people, for it's an ill wind that blows nobody good. Wednesday arrives, and the bride is of course shocked at the rapidity of time's flight. If the contracting parties are of the poorer classes the marriage takes place in the synagogue; if of the upper or middle classes the union is cemented at home, or in a hall or hotel, in which case the fees are somewhat higher. The marriage, in London, generally takes place in the Great Synagogue, Duke Street, Aldgate. A canopy of coloured silk is erected in front of the ark in the eastern portion of the synagogue, and under this the

bride and bridegroom stand side by side, on either side of them are their parents or guardians, and in front is the chief rabbi standing between the two ministers of the synagogue. The picture is one of extreme interest, not unmixed with beauty. Here, in an age of religious assimilation—when tradition is either neglected or rejected, when all that is simple and touching in religion has to bow before the grandeur of modern ideas—here, I say, we have a marriage solemnized, differing in its character but little, if at all, from the manner in which it was solemnized in the days when the Temple reared its proud head in Jerusalem. The ring is examined by the chief rabbi, who asks the happy man whether it is his own, and on replying in the affirmative, the ceremony proceeds. Certain blessings are pronounced, the couple taste the wine which is handed to them. As a rule, the wine is not nice. The chief rabbi, in a very impressive manner, which generally has the effect of drawing tears from the female part of the audience, offers up a fervent prayer, in which he trusts that the union will be blessed, that the pair will continue to love each other, that they will maintain the principles of their faith, &c. He generally commences by saying that it is not good that man should live alone, a truism which is very generally respected by the Jewish people. I almost forgot to mention that, previous to the rabbi's address, the groom places

the ring upon the forefinger of the bride (she removes it subsequently to the "regulation" finger), and he (the groom) says in Hebrew, "Behold, thou art sanctified unto me, according to the law of Moses and of Israel." It is strange that I should have omitted to mention this before, but the information will no doubt be welcomed, even out of its proper place. After the address, one of the synagogue officials deposits upon the ground, at the foot of the bridegroom, a small board, upon which is placed an ordinary wine-glass, and on the groom stamping upon it and dashing it to pieces, those assembled cry out, "Mazzletouv! mazzletouv!" (Good luck! good luck!) The rabbi shakes hands with the pair, and wishes them much joy, and the ceremony is over. Various reasons are assigned for the breaking of the glass, into which it is not necessary for me to enter, the most popular one being, that in the midst of the rejoicing it is necessary to remind the people that the Jewish nation is as scattered as the pieces of the shattered wine-glass. The rabbi then reads very rapidly a lengthy document which the bridegroom has already signed, which serves the double purpose of a marriage certificate and a marriage contract. Very few bridegrooms are acquainted with the nature of this document—but that does not matter. In it he declares to cherish his wife as the wives of Israel ought to be cherished, and to allow her a certain

settlement which he never does allow. The company then proceed to breakfast.—*Adolphus Rosenberg.*

THE ANCIENT GREEKS.

In the heroic age, a father disposed of his daughter's hand with absolute authority. At the marriage, presents were interchanged by both parties according to their means; and if a wife was obliged, without her fault, to return to her father's house, she was entitled to carry back her portion with her. In this age of heroic enterprise, wealth—and even noble birth—did not recommend a suitor more powerfully than strength, courage, and skill in manly sports and martial exercises. In many parts of Greece, the nuptial ceremony was a symbolic representation of a forcible abduction of the bride; probably an allusion to the fact that, in the earliest times, the suitor had to win his bride by some deed of skill or courage. This was specially the case among the Spartans, where the bride was always supposed to be carried off from the parental roof by force or stratagem. In Sparta, after marriage, the women appeared much less in public than before; but although they were not allowed to enjoy much of the society of their husbands, they were treated with a respect, and exercised an influence, which, to the rest of Greece, seemed extravagant and pernicious. In the latter

period of Spartan history, they alone, among the Greek women, show a dignity of character which renders them worthy rivals of the noblest of the Roman matrons.

Marriage was very much encouraged in most of the Grecian States, and in Sparta celibacy was considered as infamous. Men, however, were not permitted by Lycurgus to marry till they had attained their full strength. The Athenians were not allowed to marry persons of other countries. Amongst them a formal betrothal was an indispensable part of the marriage ceremony. The Greeks had several forms of betrothing, as, "I give you this my daughter to make you father of children lawfully begotten." The dowry was sometimes mentioned, as we find in Xenophon, where Cyaxares betroths his daughter to Cyrus, saying, "I give you, Cyrus, this woman, who is my daughter, with all Media for her dowry." The ceremony in promising fidelity was kissing each other, or giving their right hands, which was the usual form of ratifying agreements.

The betrothal was followed by sacrifices to the gods who presided over marriage.

Winter was considered the most auspicious season for marriage; and the Athenians preferred the time of the new moon, while some of the Greeks considered the period of full moon as the most favourable.

The bride and bridegroom, on the wedding day,

bathed themselves in water fetched from some particular fountain. They then proceeded to the temple, followed by their friends singing the praises of the bridal pair as they went along. Each was presented at the temple with an ivy branch, the symbol of the indissoluble bond of matrimony. Sacrifices were then made at the altar, the entrails of the victims being examined in order to discover a favourable augury.

In the evening the bride was conducted to the house of the bridegroom. She rode in a chariot, drawn by oxen or mules, with a couch seat. The bridegroom and one of his relations or friends sat on either side of her. Homer thus describes this scene as it was depicted on the shield of Achilles:—

> "Here sacred pomp and genial feast delight,
> And solemn dance and hymeneal rite;
> Along the streets the new made brides are led,
> With torches flaming, to the nuptial bed.
> The youthful dancers in a circle bound
> To the soft flute and cithern's silver sound,
> Through the fair streets the matrons in a row
> Stand in their porches, and enjoy the show."

In the primitive ages women were married without portions from their relations, being purchased by their husbands, whose presents to the women's relations were called her dowry. Aristotle makes this one argument to prove that the ancient Greeks were

an uncivilised people, because they used to buy their wives. No sooner did they begin to lay aside their barbarous manners than this practice ceased, and wives began to bring portions to their husbands. In the case of orphan virgins, the next of kin were obliged to marry them, or settle portions upon them according to their rank in life. When they had no relations who could provide for them, it was common for the state to take care of them.

The Athenian virgins were presented to Diana before it was lawful for them to marry. Another custom was for them to present baskets full of little curiosities to Diana, to gain leave to depart out of her train (virgins being looked upon as under the goddess' peculiar care) and change their state of life.

The Lacedæmonians had a very ancient statue of Venus Juno, to which all mothers sacrificed when their daughters were married.

THE MODERN GREEKS.

The particular ceremonies and preliminaries of the marriage rites of the Greeks are as singular and remarkable as those of other countries, and we shall, in the first place, describe those which may, with propriety, be termed religious. In the office of matrimony there is a prayer for the bride,

who is to be muffled up either in a veil or a hood. Those who are inclined to be joined together in the bands of wedlock, make their applications to the priest as soon as mass is over for the solemnization of their nuptials. The bridegroom stands on the right hand, and the bride on the left. Two rings, one of gold the other of silver, are deposited near to each other on the right side of the communion table, the latter pointing to the right hand, and the former to the left. The priest who performs the ceremony, makes several crosses upon the bride and bridegroom; puts lighted wax-tapers in their hands, thurifies, or incenses them, in the form of a cross, and accompanies them to the temple. The choir and the deacon pray alternately that the bridegroom and the bride may prosper in all their undertakings, and be blessed with a numerous and hopeful issue. When these prayers are over, the priest gives the gold ring to the bridegroom, and the silver one to his spouse, saying three times successively, *I join* (or I tie) M. *and* N. *these servants of the Almighty here present, in the name of the Father*, &c. Having pronounced this form of words, he makes the sign of the cross with the rings over their heads, before he puts them on the proper finger of the right hand. Then the paranymph, or brideman, exchanges these two rings, and the priest reads a long prayer, in which the virtue and dignity of the nuptial ring are typically

compared to the ring of *Joseph*, and those of *Daniel* and *Thamar*.

While the bride and bridegroom are crowned, the same priest accompanies the ceremony with several benedictions, and other emphatical prayers, which being completed, the bridegroom and his spouse enter the church with their wax-tapers lighted in their hands; the priest marches in procession before them, with his incense-pot, singing, as he proceeds, the 128th Psalm, which consists of a promise to the faithful *Jews* of a prosperous and fruitful marriage. At the close of every verse the congregation repeat the *Doxology* or the *Gloria Patri*. The deacon, as soon as the psalms are over, resumes the prayers, and the choir makes the usual responses.

These prayers being concluded, the priest places the crown on the bridegroom's head, saying, *This man, the servant of the Lord, is crowned, in order to be married to this woman*, &c. After which, he crowns the bride, and repeats the same form, which is followed by a triple benediction, the proper lessons, and prayers. The priest, in the next place, presents the bridegroom and the bride with a goblet, or large glass, full of wine, ready blest for that purpose; after which, he takes off their crowns. Another prayer, accompanied with a proper benediction, and several compliments paid to the newly-married couple, conclude the solemnity.

The observance of the following particular customs is looked upon amongst the Greeks as an indispensable obligation, and, in short, a fundamental article of their religion. If a priest, after the decease of his first wife, marries again, he forfeits his title to the priesthood, and is looked upon as a layman. If a layman marries a fourth wife, he is excluded from all communion with the Church. When a man has buried his third wife, there is no medium for him; he must either continue a lay-widower, or enter himself a member of some convent. The general reason assigned for this severe prohibition, is, that fourth marriages are absolute polygamy. The Greeks do not entertain the same idea of three subsequent marriages, because, by a most refined subterfuge and evasion, which is scarcely intelligible, they insist that polygamy consists of two copulatives, and that three marriages consists but of one plurality and a unity. A much better reason for it is, however, assigned by Ricaut, which is, that this custom of the modern Greeks is grounded on the rigour of the ancient Church, which checked and censured all those who indulged themselves in any sensual enjoyments.

MARRIAGE AMONG THE GREEKS AT ATHENS.

The young virgins never stir out of their houses before their wedding-day, and their gallants make

love by proxy, or a third person, who has free access to them, and is generally some relation or particular acquaintance, in whose fidelity and friendship they can properly confide. The lover does not, therefore, so much as see his intended bride till the day appointed for the solemnization of their nuptials. On that day, the bride is handed about in public for a long time, moving in a very slow and solemn pace. The procession between the church and the bridegroom's house occupies at least two hours, and is preceded by a select band of hautboys, tabors, and other musical instruments. During this ceremony and the procession, the young virgins carry a large crown on their heads, composed of filagree-work, decked with costly pearls, which is so cumbrous and troublesome, that they are obliged to walk as upright as an arrow.

MARRIAGE AMONG THE ROMANS.

A legal marriage among the Romans was made in three different ways, called Usus, Confarreatio, and Coemptio.

Usus, usage or prescription, was when a woman, with the consent of her parents or guardians, lived with a man for a whole year without being absent three nights, and thus became his lawful wife or property by prescription. If absent for three nights,

she was said to have interrupted the prescription, and thus prevented the marriage.

Confarreatio was when a man and woman were joined in marriage by the Pontifex Maximus, or Flamen Dialis, in presence of at least ten witnesses, by a set form of words, and by tasting a cake made of salt, water, and flour, called Far, which was offered with a sheep in sacrifice to the gods.

This was the most solemn form of marriage, and could only be dissolved by another kind of sacrifice, called Diffarreatio. By it a woman was said to come into the possession or power of her husband by the sacred laws. She thus became partner of all his substance and sacred rites; those of the Penates as well as those of the Lares. If he died intestate, and without children, she inherited his whole fortune as a daughter. If he left children, she had an equal share with them. If she committed any fault the husband judged of it in company with her relations, and punished her at pleasure. The punishment of women publicly condemned was sometimes also left to their relations.

The children of this kind of marriage were called Matrimi et Patrimi, and often employed for particular purposes in sacred solemnities. Certain priests were chosen only from among them, as the Flamen of Jupiter, and the Vestal Virgins. According to Festus, those were so called whose parents were both alive. If only the father was alive, Patrimi; if only the

mother, Matrimi. Hence Minerva is called Patrimi virgo, because she had no mother; and a man who had children while his own father was alive, Pater patrimis.

This ceremony of marriage in later times fell much into disuse. Hence Cicero mentions only two kinds of marriage, Usus and Coemptio.

Coemptio was a kind of mutual purchase, when a man and woman were married, by delivering to one another a small piece of money, and repeating certain words. The man asked the woman, if she was willing to be the mistress of his family. She answered that she was. In the same manner, the woman asked the man, and he made a similar answer.

The effects of this rite were the same as of the former. The woman was to the husband in the place of a daughter, and he to her as a father. She assumed his name together with her own. She resigned to him all her goods, and acknowledged him as her lord and master. The goods which a woman brought to her husband, besides her portion, were called Parapherna. In the first days of the republic, dowries were very small. Sometimes the wife reserved to herself a part of the dowry, and a slave, who was not subject to the power of her husband. Some think that Coemptio was used as an accessary rite to Confarreatio, and retained when the primary rite was dropped.

Some say that a yoke used anciently to be put on a man and woman about to be married, whence they were called conjuges; but others think this expression merely metaphorical.

A matrimonial union betwixt slaves was called Contubernium; the slaves themselves Contubernales.

Married women were called Matronæ. There could be no just or legal marriage, for better for worse, unless between Roman citizens, without a particular permission for that purpose obtained first from the people or senate, and afterwards from the Emperors. Anciently, a Roman citizen was not allowed even to marry a freed-woman. Antony is reproached by Cicero for having married Fulvia, the daughter of a freed-man, as he afterwards was detested at Rome for marrying Cleopatra, a foreigner, before he divorced Octavia; but this was not esteemed a legal marriage.

By the Lex Papia Poppæa a greater freedom was allowed. Only senators and their sons and grandsons were forbidden to marry a freed-woman, an actress, or the daughter of an actor. But it was not till Caracalla had granted the right of citizenship to the inhabitants of the whole empire, that Romans were permitted freely to intermarry with foreigners.

The Romans sometimes prohibited intermarriages between neighbouring districts of the same country; and what is still more surprising, the states of Italy

were not allowed to speak the Latin language in public, nor their criers to use it in auctions without permission.

The children of a Roman citizen, whether man or woman, and a foreigner, were accounted spurious, and their condition little better than that of slaves. They were called Hybridæ, the general name of animals of a mixed breed, or produced by animals of a different species, mongrels; as a mule, from a horse and an ass—a dog, from a hound and a cur: hence applied to those sprung from parents of different nations, and to words compounded from different languages. The children of a lawful marriage were called Legitimi; all others Illegitimi. Of the latter there were four kinds: Naturales, Spurii, Adulterini et Incestuosi. There were certain degrees of consanguinity, within which marriage was prohibited, as between a brother and sister, an uncle and niece, &c. Such connection was called Incestus; or with a Vestal Virgin. These degrees were more or less extended, or contracted at different times.

Polygamy, or a plurality of wives, was forbidden among the Romans.

No young man or woman was allowed to marry without the consent of their parents or guardians.

There was a meeting of friends, usually at the house of the woman's father or nearest relation, to settle the articles of the marriage contract, which

was written on tables, and sealed. This contract was called Sponsalia, espousals; the man who was betrothed or affianced, Sponsus, and the woman, Sponsa. The contract was made in the form of a stipulation. Then, likewise, the dowry was promised to be paid down on the marriage day, or afterwards, usually at three separate payments. On this occasion there was commonly a feast; and the man gave the woman a ring, by way of pledge, which she put on her left hand, on the finger next the least, because it was believed a nerve reached from thence to the heart.

Then, also, a day was fixed for the marriage. Certain days were reckoned unfortunate, as the Kalends, Nones, and Ides, and the days which followed them, particularly the whole month of May, and those days which were called Atri, marked in the calendar with black; also certain festivals, as that of the Salii, Parentalia, &c. But widows might marry on those days. The most fortunate time was the middle of the month of June.

If, after the espousals, either of the parties wished to retract, it was called Repudium.

On the wedding-day the bride was dressed in a long white robe, bordered with a purple fringe, or embroidered ribbons, thought to be the same with tunica recta, bound with a girdle made of wool tied in a knot, which the husband untied. Her face was

covered with a red or flame-coloured veil, to denote her modesty. Her hair was divided into six locks with the point of a spear, and crowned with flowers. Her shoes were of the same colour with her veil.

No marriage was celebrated without consulting the auspices, and offering sacrifices to the gods, especially to Juno, the goddess of marriage. Anciently a hog was sacrificed. The gall of the victim was always taken out, and thrown away, to signify the removal of all bitterness from marriage. The marriage ceremony was performed at the house of the bride's father or nearest relation. In the evening the bride was conducted to her husband's house. She was taken apparently by force from the arms of her mother or nearest relation, in memory of the violence used to the Sabine women. Three boys, whose parents were alive, attended her; two of them supporting her by the arm, and the third bearing a flambeau of pine or thorn before. There were five other torches carried before her. Maid-servants followed with a distaff, a spindle and wool, intimating that she was to labour at spinning as the Roman matrons did of old.

Upon her return home, the keys of the house were delivered to her, to denote her being entrusted with the management of the family. A sheep's skin was spread below her, intimating that she was to work at the spinning of wool. Both she and her husband touched fire and water, because all things were

supposed to be produced from these two elements: with the water they bathed their feet. The husband on this occasion gave a feast to his relations and friends, and to those of the bride and her attendants. Musicians attended, who sang the nuptial song.

MARRIAGE AMONG THE BABYLONIANS.

No details of their marriage ceremonies have been preserved; but illegal connections were not only tolerated, but even enjoined as an article of religion. The following is an account of a Babylonian matrimonial auction:—

The Babylonians had a law, which was also followed by the Heneti, an Illyrian people, and by Herodotus thought to be one of their best, which ordained, that when girls were of a marriageable age, they were to repair at a certain time to a place where the young men likewise assembled. They were then sold by the public crier, who first disposed of the most beautiful one. When he had sold her, he put up others to sale, according to their degrees of beauty. The rich Babylonians were emulous to carry off the finest women, who were sold to the highest bidders. But as the young men who were poor, could not aspire to have fine women, they were content to take the ugliest, with the money which was given with them; for when the crier had sold

the handsomest, he ordered the ugliest of all the women to be brought, and inquired if any one was willing to take her with a small sum of money, she becoming the wife of him who was most easily satisfied. Thus the finest women were sold, and from the money which they brought, small fortunes were given to the ugliest, and to those who had any bodily deformity. A father could not marry his daughter as he pleased; nor was he who bought her allowed to take her home without giving security that he would marry her. But after the sale, if the parties were not agreeable to each other, the law enjoined that the purchase money should be restored. The inhabitants of any of their towns were permitted to buy wives at these auctions.

Layard, in "Nineveh and Babylon," describes a marriage near Nimroud:—

The parties entered into the contract in the presence of witnesses, amidst dancing and rejoicing. The next day, the bride, covered from head to foot with a thick veil, was led to the bridegroom's house, surrounded by her friends decked out in the gayest attire, and accompanied by musicians. She was kept behind the corner of a darkened room for three days, during which the guests feasted; afterwards the bridegroom was allowed to approach her. The courtyard of the house was filled with dancers and players on the fife and drum during the day and

great part of the night. The bridegroom, on the third day, was led from house to house by his friends, receiving at each a trifling present. He was then placed within a circle of dancers, and the guests and bystanders stuck small coins on his forehead. As the money fell, it was caught in an open kerchief held under his chin. After this ceremony, a party of young men rushing into the crowd, carried off the most wealthy guests, and locked them up in a dark room until they paid a ransom to be released. All the money collected was added to the dowry. The remainder of the day was spent in feasting, raki drinking and dancing.

MARRIAGE AMONG THE MODERN EGYPTIANS.*

Many of the females marry at the age of twelve or thirteen; few remain unmarried after sixteen.

Marriages in Cairo are generally conducted, in the case of a virgin, in the following manner; but in that of a widow, or divorced woman, with little ceremony. Most commonly, the mother or some other near female relation of the youth or man who is desirous of obtaining a wife, describes to him the personal and other qualifications of the young women with whom she is acquainted, and directs his choice: or he employs a "khát'beh;" a woman whose regular

* Condensed from Lane's "Modern Egyptians."

business it is to assist men in such cases. This woman gives her report confidentially, describing one girl as being like a gazelle, pretty, elegant and young; and another as pretty, but not rich, and so forth.

The parents may betroth their daughter to whom they please, and marry her to him without her consent, if she be not arrived at the age of puberty: but after she has attained that age she may choose a husband for herself, and appoint any man to arrange and effect her marriage. Very often, a father objects to giving a daughter in marriage to a man who is not of the same profession or trade as himself; and to marry a younger daughter before an elder. The bridegroom can scarcely ever obtain even a surreptitious glance at the features of his bride, until he finds her in his absolute possession, unless she belong to the lower classes of society; in which case it is easy enough for him to see her face.

When a female is about to marry, she should have a "wekeel" (or deputy) to settle the compact, and conclude the contract for her with her proposed husband.

After a youth or man has made choice of a female to demand in marriage, he repairs with two or three of his friends to her wekeel. Having obtained his consent to the union, if the intended bride be under age, he asks what is the amount of the required "mahr" (or dowry), the gift of which is indispensable.

The usual amount, if the parties be in possession of a moderately good income, is about a thousand rujals or (£22 10s.) The wealthy calculate the dowry in purses of five hundred piasters (about £5) each, and fix its amount at ten purses or more.

This affair being settled, and confirmed by all persons present reciting the opening chapter of the Koran (the Fát'hah), an early day is appointed for paying the money, and performing the ceremony of the marriage contract. On the day appointed for this ceremony the bridegroom, again accompanied by two or three of his friends, goes to the house of the bride, usually about noon, taking with him that portion of the dowry which he has promised to pay on this occasion. He and his companions are received by the bride's wekeel, and two or more friends of the latter are usually present. It is necessary that there be two witnesses (and those most generally Moslems) to the marriage contract, unless in a situation where witnesses cannot be procured. All present recite the Fát'hah; and the bridegroom then pays the money. After this the marriage contract is performed. The bridegroom and the bride's wekeel sit upon the ground, face to face, with one knee upon the ground, and grasp each other's right hand, raising the thumbs, and pressing them against each other. A "fikee" (or schoolmaster) is generally employed to instruct them what they are to say.

Having placed a handkerchief over their joined hands, he usually prefaces the words of the contract with a "khutbeh," consisting of a few words of exhortation and prayer, with questions from the Koran and Traditions, on the excellency and advantages of marriage. He then desires the bride's wekeel to say, "I betroth (or marry) to them, my daughter (or the female who has appointed me her wekeel), such a one (naming the bride), the virgin for a dowry of such an amount." The bride's wekeel having said this, the bridegroom, prompted in the same manner by the fikee, says, "I accept from thee her betrothal (or marriage) to myself, and take her under my care, and bind myself to afford her my protection; and ye who are present bear witness of this." The wekeel addresses the bridegroom in the same manner a second and third time; and each time the latter replies as before. They then generally add, "And blessing be on the apostles, and praise be to God, the Lord of all creatures, amen;" after which, all present again repeat the Fát'hah. The contract concluded, the bridegroom sometimes (but seldom, unless he be a person of the lower orders) kisses the hands of his friends and others there present; and they are presented with sherbet, and generally remain to dinner. Each of them receives an embroidered handkerchief, provided by the family of the bride; excepting the fikee, who receives a

similar handkerchief, with a small gold coin tied up in it, from the bridegroom.

In general, the bridegroom waits for his bride about eight or ten days after the conclusion of the contract. Meanwhile, he sends to her, two or three or more times, some fruit, sweetmeats, &c.; and, perhaps, makes her a present of a shawl, or some other article of value. The bride's family are at the same time occupied in preparing for her a stock of household furniture and dress. The portion of the dowry which has been paid by the bridegroom, and generally a much larger sum, is expended in purchasing the articles of furniture, dress and ornaments for the bride.

The bridegroom should receive his bride on the eve of Friday, or that of Monday, but the former is generally esteemed the more fortunate period. During two or more preceding nights, the street or quarter in which the bridegroom lives is illuminated with chandeliers and lanterns, or with lanterns and small lamps, suspended from cords drawn across from the bridegroom's and other houses on each side to the houses opposite; and several small silk flags, each of two colours, generally red and green, are attached to these or other cords. An entertainment is also given on each of these nights at the bridegroom's house.

On the preceding Wednesday (or Saturday if the

wedding is to conclude on the eve of Monday), at noon, the bride goes in state to the bath. The procession is headed by a party of musicians with a hautboy or two, and drums of different kinds. Sometimes, at the head of the bride's party, are two men who carry the utensils and linen used in the bath, upon two round trays, each of which is covered with an embroidered or plain silk kerchief; also a sakka, who gives water to any of the people if asked; and two other persons, one of whom bears a bottle of plain or gilt silver, or of china, containing rose or orange flower water, which he occasionally sprinkles on the people, and the other a perfuming vessel of silver. In general, the first persons among the bride's party are several of her married female relations and friends, walking in pairs, and next a number of young virgins. Then follows the bride, walking under a canopy of silk of some gay colour—as pink, rose-colour, or yellow; or of two colours, composing wide stripes, often rose-colour and yellow. It is carried by four men, by means of a pole at each corner, and is open only in front. Upon her head is placed a small pasteboard cap or crown. The shawl is placed over this, and conceals from the view of the public the richer articles of her dress, her face, jewels, &c., excepting one or two "kussahs" (an ornament from seven to eight inches in length, composed of diamonds, emeralds, &c., set in gold),

attached to that part of the shawl which covers her forehead. The procession moves very slowly, and is closed by a second party of musicians, similar to the first, or by two or three drummers. Having passed some hours in the bath, they return in the same order in which they came, to the house of the bride's family, where she and her companions sup together. After the company have been thus entertained, a large quantity of henna having been prepared, mixed into a paste, the bride takes a lump of it in her hand, and receives contributions from her guests—each of them sticks a coin (usually of gold) in the henna which she holds upon her hand; and when the lump is closely stuck with these coins, she scraps it off her hand upon the edge of a basin of water. Having collected in this manner from all her guests, some more henna is applied to her hands and feet, which are then bound with pieces of linen. In this state they remain until the next morning, when they are found to be sufficiently dyed with its deep orange-red colour. Her guests make use of the remainder of the dye for their own hands.

On the following day the bride goes in procession to the house of the bridegroom, in the same order as that to the bath. The bride and her party having arrived at the bridegroom's house, sit down to a repast. Her friends, shortly after, take their departure, leaving with her only her mother and sister, or

other near female relations, and one or two other women.

The bridegroom sits below. Before sunset he goes to the bath, and there changes his clothes; and, after having supped with a party of his friends, waits till a little before the time of the night-prayer, or until the third or fourth hour of the night, when he repairs to some neighbouring mosque and there says his prayers. If young, he is generally honoured with a zeffeh on this occasion: he goes to the mosque preceded by musicians with drums and one or more hautboys, and accompanied by a number of friends, and by several men bearing "mesh'als." The mesh'al is a staff with a cylindrical frame of iron at the top, filled with flaming wood. The prayers are commonly repeated merely as a matter of ceremony. The procession returns from the mosque with more order and display, and very slowly, headed by musicians and bearers of mesh'als.

Soon after his return from the mosque, the bridegroom leaves his friends in a lower apartment, enjoying their pipes and coffee. If the bridegroom be young, it is considered proper that he, as well as the bride, should exhibit some degree of bashfulness; one of his friends, therefore, carries him a part of the way up to the harem. On entering the bride's apartment, he gives a present to the bellánch, and she retires. The bride has a shawl thrown over her

head; and the bridegroom must give her a present of money, which is called "the price of the uncovering of the face," before he attempts to remove this, which she does not allow him to do without some apparent reluctance, in order to show her maiden modesty. On removing the covering, he says, "In the name of God, the compassionate, the merciful;" and then greets her with this compliment—"The night be blessed," or "is blessed;" to which she replies, "God bless thee." The bridegroom now sees the face of his bride for the first time, and generally finds her nearly what he has been led to expect. Often a curious ceremony is then performed. The bridegroom takes off every article of the bride's clothing excepting her chemise; seats her upon a mattress or bed, the head of which is turned towards the direction of Mecca, placing her so that her back is also turned in that direction; and draws forward, and spreads upon the bed, the lower part of the front of her chemise. Having done this, he stands at the distance of rather less than a yard before her, and performs the prayers of two rek'ahs, laying his head and hands, in prostration, upon the part of her shirt that is extended before her lap. He remains with her but a few minutes longer. Having satisfied his curiosity respecting her personal charms, he calls to the women (who generally collect at the door, where they wait in anxious suspense) to raise their cries of

joy; and the shrill sounds acquaint the persons below and in the neighbourhood that he has acknowledged himself satisfied with his bride. He soon after descends to rejoin his friends, and remains with them an hour or more before he returns to his wife. It very seldom happens that the husband, if disappointed in his bride, immediately disgraces and divorces her; in general, he retains her, in this case, a week or more.

The general mode of zeffeh among the inhabitants of the villages is different from those above described. The bride, usually covered with a shawl, is seated on a camel, and so conveyed to the bridegroom's dwelling. Sometimes four or five women or girls sit with her on the same camel, one on either side of her, and two or three others behind, the seat being made very wide, and usually covered with carpets or other drapery. She is followed by a group of women singing. On the evening of the wedding, and often during several previous evenings, the male and female friends of the two parties meet at the bridegroom's house, and pass several hours of the night in the open air, amusing themselves with songs and a rude kind of dance, accompanied by tambourines or rough drums. Both sexes sing, but only the women dance. I now revert to the customs of the people of Cairo.

On the morning after the marriage, dancing men

or girls perform before the bridegroom's house. On the same morning, also, if the bridegroom is a young man, the person who carried him upstairs generally takes him and several friends to an entertainment in the country, where they spend the whole day. This ceremony is called "the flight." If the bridegroom is a person of the lower orders, he is conducted back in procession, preceded by three or four musicians with drums and hautboys; his friends and other attendants carrying each a nosegay, as in the zeffeh of the preceding night; and, if after sunset, they are accompanied by men bearing mesh'als, lamps, &c., and the friends of the bridegroom carry lighted wax candles with the nosegays.

MAHOMETANS.

The ceremony of marriage is in high esteem amongst the Mahometans; yet it is not celebrated in the presence of the priests, nor is it considered an act of religion, as with the Jews and Christians, and formerly with the Romans and Grecians. The Cadi, or civil judge, gives it a sanction; "as to an act purely relating to society, which is not valid without his presence. The husband acknowledges that he has obliged himself to marry such a woman, to give her such a dowry, and to dispose of her at pleasure in case of divorce." The woman is not

present at this acknowledgment, but the father, or some of the relations, assist at it; which being done, the husband takes possession of his wife, who is brought to him veiled under a canopy, accompanied by friends, relations, and slaves with music.

A number of travellers affirm that the Turks have a kind of half-marriage, called *Cabin;* which consists in taking a wife for a time limited. This agreement is made before the judge, who, in the presence of the contracting parties, writes it down, and the stipulated sum of money is paid to the woman when the time is elapsed.

The Mahometans are allowed to make use of their female slaves; and here we must take notice, first, that Mussulmans may marry women of any religion the tenets of which are written; and secondly, that all the children, whether by wives or slaves, equally inherit their father's property, if by will or otherwise the father has declared them free; in default of which, the children of a slave still remain slaves to the eldest son of the family.

We must not omit the curious particulars related by Ricault, when the princesses of the Ottoman empire are married to some great and powerful man; this pretended honour is the effect of the jealousy which the emperors of Turkey conceive of their power, and is generally the forerunner of their ruin. "When the Grand Seignior is apprehensive of the

great power of a bashaw, he makes him marry one of his sisters, or relations, under pretence of conferring upon him a greater honour; but instead of being greater, he becomes the most abject slave to the pride and tyranny of a woman, who treats him like a footman. Yet he dares not refuse, nor seem to undervalue this token of his master's favour; he must resolve to devote himself wholly to her, and renounce all his other wives or slaves, who might lay claim to any part of his love; if he has already an amiable wife, and children by her, who engages his most tender affection, he is obliged to turn her out of his house, and also every other person who might be displeasing to this Sultana, although unknown to him. If, before the wedding, she sends to ask him for money, jewels, or rich furs, he must send them to her with an expression of pleasure and thanks; this is called *Aghirlic*. He is, moreover, obliged to settle upon her what dowry the match-makers are pleased to arrange. This dowry or *cabin* being stipulated before a judge, he is led by a black eunuch to the Sultana's chamber to give her thanks. When he enters the room, she draws her dagger, and haughtily demands, who made him so bold as to approach her? He answers with a profound respect, and shows to her the *Emmery Padschah*, or the Grand Seignior's order for the wedding. She then rises, receives him with mildness, and allows him

to entertain her with more familiarity; then a eunuch takes his slippers, and places them at the door, as a token of his meeting with a kind reception. A few minutes after, the bashaw makes a low bow down to the ground, and drawing back, makes a speech, to testify how happy he thinks himself for the honour she intends to confer upon him. This being over, he stands silent, in a humble posture, with his hands across his breast, till she orders him to bring her some water. He obeys readily, and kneeling, presents to her a water-cup prepared for that ceremony; she raises a red veil embroidered with gold and silver flowers, which covered her face, and drinks; her women immediately bring in a low table, on which are set two roasted pigeons, and some candied sugar on a plate, or a plate of sweetmeats. The gallant desires her to eat, which she refuses till he has made her some rich present. This calms her anger, overcomes her modesty; she sits down to the table, graciously receives from his hand the leg of a pigeon, and having eaten some, puts into his mouth a piece of sugar, then rises, and goes back to her place; all the company withdraw, and leave the newly-married couple alone for the space of an hour, that he may freely converse with her. Then his friends come with instruments of music playing; they invite him to come to the ante-chamber, where he spends the night with them in drinking and diversion; the Sultana does the

same in her room with her ladies. At last, the princess being tired, goes at break of day to lie down in a bed exquisitely rich, well perfumed, and every way fit for the ceremony. A eunuch gives notice to her husband by a sign, and introduces him without noise into the bed-chamber. He puts off his upper garments, kneels for some time at the feet of the bed, then growing bolder, raises softly the covering, softly touches and kisses the feet of the princess, and gets into bed also. In the morning, his friends come again to conduct him to the bath, and his spouse presents him with all the linen requisite in that place. After this, they live more familiarly within doors; but, in public, she is more reserved, and shows her superiority. She wears a changiar or dagger by her side, and requires of him so many presents, that sooner or later she empties his coffers."

THE COPTS.

The nuptial ceremonies of the Copts do not essentially differ from those practised by the Greeks. After midnight service, or, as the Romans would express it, after matins, the bridegroom, in the first place, and then the bride, were conducted from their own apartments to church, accompanied by a long train of attendants with wax tapers and other lights. During the procession several hymns were sung in the

Coptic language, and the performers beat time, or accompanied the vocal with instrumental music, by striking little wooden hammers upon small ebony rulers. The bridegroom was conducted into the inner choir of the church, and the bride to the place appointed for the women. Then the priests and the people began several prayers, interspersed with hymns, within the choir. This ceremony was very long. At the conclusion, the priest who solemnised the nuptials went up to the bridegroom, and read three or four prayers, making the sign of the cross both at the beginning and at the conclusion of each prayer. After that, he made him sit down upon the ground, with his face towards the HEIKEL. The priest who stood behind him held a silver cross over his head, and in that posture continued praying.

Whilst this ceremony was performing in the inner choir, the sacristan had placed a form or bench at the door of the outer choir, for the bride to sit on with one of her relations. The priest having finished in the inner choir what the Copts call the *Prayer of the Conjugal Knot*, the other priest, who solemnized the nuptials, dressed the bridegroom in an alb, tied it with a surcingle about his waist, and threw a white napkin over his head. The bridegroom thus equipped was conducted to his spouse. The priest then made him sit down by her side, and laid the napkin, which before covered the bridegroom's head,

over them both. After this, he anointed each of them on the forehead and above the wrist. To conclude the ceremony, he read over to them, after their hands were joined, an exhortation, which principally turned on the duties incumbent on all those who enter into the holy state of matrimony. Then followed sundry prayers, and after them the mass, at which the bridegroom and the bride receive the blessed sacrament.

Miss Whately, daughter of the late Archbishop of Dublin, thus describes a Coptic wedding at which she was present :—

The bride was one of my sister's old pupils, the daughter of the matron who has charge of the boarders. The wedding was held at the bridegroom's house, as is usual here. The "queen of the day" was seated on the floor of a small room, surrounded by friends and neighbours, her head covered with a red shawl, silent and immovable; and, as etiquette demands, took no notice of the visitors. Two or three companions were busy adorning her; her dress was a gay flowered brocaded silk, the neck and the whole front of the corsage covered with gold coins and necklaces of gold spangles, &c. One woman was settling these gold ornaments, while another was fastening a splendid set of diamonds on a band of white cloth for security. The ornaments of the wedding dress are generally either borrowed or hired.

When all was ready, a thick white scarf-handkerchief with a broad fringe of gold embroidery on it, was bound over her head, one end hanging down square over her face and entirely concealing it. Over this the diamonds were carefully adjusted, making a very rich and brilliant appearance, and over all a large white muslin veil was flung, and adjusted over her arms. Thus blindfolded and bounded, she sat like an idol statue to be looked at, while sherbet was handed round and compliments exchanged. We then passed into a larger room where the ceremony was to be performed. The Coptic patriarch, who knew the bridegroom, had come to preside himself. He and two or three attendant priests, in large black turbans, were at one end of the room, a table with lighted candles in the middle; on the other side a row of chorister boys in white robes and brocaded scarfs, and the men who were friends or relatives, assembled round. The women were all in an inner room, but we were allowed to remain where the priests were conducting the service. The bridegroom, a dark-faced Abyssinian, sat opposite the patriarch, with a brocaded mantle tied over his shoulders. The service was very long; the greater part consisted of prayers or psalms chanted in the Coptic language by the choristers, and quite unintelligible to any one present, unless it were the patriarch himself. But I was glad to observe that there was a good deal of scripture

read, and that all of it was in Arabic, and, consequently, could be followed by the audience. After nearly an hour of reading and chanting, the bride was led in by her uncle and an attendant woman, who was wrapped in the red shawl. She was placed on the divan beside the bridegroom, and then a priest first threw an embroidered veil or mantle over the shoulders of the two, so as to shelter both together, and then placed two pasteboard gilt crowns on their heads. Then he held a book over them, and read an exhortation in Arabic; after which he laid a hand on the head of each, and gently knocked them together, which operation could not be performed without a general smile. Then two rings were produced, the hands joined under the bride's veil, and the rings put on by the priest. All this time the pair sat quite passive—not a word spoken by either; and after some more prayers read in Arabic and some Coptic chanting, the whole was concluded, and the bride, still in her blindfold condition, was marched off by her attendants to the women's room to receive the visits of her female acquaintance, while her husband went up to salute the patriarch, kissing a small cross he held in his hand, and in return having his bridal mantle unfastened by the great man. We were glad to observe that during the whole ceremony of the marriage, no allusion was made to the Virgin or

saints, nor was any picture or image presented for worship.

THE ARMENIANS.

Among the Armenians, children generally leave the choice of the person whom they are to marry, as well as the settlement of the marriage articles, to their parents or nearest relations. Their marriages are the result of the mother's choice, who very seldom advises with any persons upon the subject except her husband; and even that deference is paid with no small reluctance. After the terms of accommodation are settled and adjusted, the mother of the young man pays a visit to the young lady, accompanied by a priest and two venerable matrons, and presents her with a ring, as the first tacit promise of her intended husband. He generally makes his appearance at the same time, with all the seriousness he is able to assume, or perhaps with all the perplexity of one who has not the liberty to make his own choice. Tournefort assures us, that this serious deportment is carried to such a pitch, that at the first interview even a smile would be looked upon as indecent, and even the young virgin at that time conceals either her charms or defects under an impenetrable veil. The priest who attends on this occasion is always treated with a glass of good liquor. The Armenians never publish the banns of matrimony,

as is customary with other Christian churches. The evening before the wedding, the bridegroom and the bride send each other some presents. On the wedding-day, there is a procession on horseback, and the bridegroom rides in the front, from his mistress's house, having on his head a gold or silver network, or a flesh-coloured gauze veil, according to his quality. This network hangs down to his waist. In his right hand he holds one end of a girdle, whilst the bride, who follows him on horseback, covered with a white veil, which reaches down to her horse's legs, has hold of the other. Two attendants walk on each side of her horse, and hold the reins. The bride is sometimes conducted to church between two matrons, and the bridegroom walks on foot accompanied by a friend, who carries his sabre.

The relations and friends (generally young men and maids) either on horseback or on foot, accompany them to church with great order and decorum in the procession, having wax tapers in their hands, and a band of music marching before them. They alight at the church door, and the bride and bridegroom walk straight up to the steps of the sanctuary, still holding the ends of the girdle in their hands. They there stand side by side, and the priest having put the Bible upon their heads, pronounces the sacramental form; he then performs the ceremony of the ring, and says mass. The nuptial benediction is expressed

in the following terms:—*Bless, O Lord! this marriage with Thy everlasting benediction; grant that this man and this woman may live in the constant practice of faith, hope, and charity; endow them with sobriety; inspire them with holy thoughts, &c.*

A FRENCH MARRIAGE IN THE PROVINCES.

In "Golden Hours," for April, 1876, there is given an interesting sketch of a French marriage in the provinces, from which the following particulars are extracted:—

The party first proceeded to the mayor's office to celebrate the civil marriage, which is always performed as quietly as possible, the whole "pomp and circumstance" being reserved for the following day, when the religious ceremony takes place in church. After passing through a long corridor, containing a vast number of glass doors, above which were written several different announcements, such as, "Funerals (turn the handle);" "Register Office of Deaths (knock loudly);" "Births (ring the bell);" "Marriages (please turn to the right);" they followed the latter direction, and were conducted to an apartment, where after waiting a few minutes, two persons entered carrying each a large register. One of the officials asked the respective names, ages and residences of the "contracting parties," as he termed them. Then, having

finished the document upon which he was engaged, he read it aloud. It was a long preamble, in which was set forth, with many legal terms, that the said "contracting parties, with the full consent of parents, agreed to take each other for life, to dwell together as man and wife, that death only could release them from the aforesaid promise," &c. The French law does not recognise divorce, although, under certain circumstances, it permits "*separation des biens*," &c.; but in no case can either party re-marry during the other's lifetime. Having concluded the exordium, the official requested them to sign their names. This done, they then passed into the "*Salle des Mariages*," into which, soon afterwards, entered the mayor, who recited to them several passages from the "Code Napoleòn" bearing on the French marriage laws, laying down implicit obedience on the part of the wife, and her being bound to follow her husband to any place to which it may please him to conduct her. Then followed a long list of duties incumbent on married people as citizens, parents, &c., &c., after which Monsieur le Maire, bowing politely to the bridegroom, asked, "Monsieur Eugène, you swear to take for your wife Mademoiselle Berthe?" The bridegroom having bowed, and answered in the affirmative, the mayor, turning to the bride, said, "Mademoiselle Berthe, you swear to take for your husband Monsieur Eugène?" The bride, with a

gentle inclination of the head, answered, "Yes." This concluded the legal part of the marriage.

Previously to the performance of the marriage service in the church, the parties are required to produce their tickets of recent confession.

The bridegroom does not, as in England, precede the bride to church, and there wait her arrival, but the entire bridal cortége goes from the bride's parents' residence.

At the church, two red velvet chairs, richly gilt, were placed to accommodate the bride and bridegroom, who seated themselves thereon. The clergy then entered in solemn procession, preceded by the magnificent *suisse* (beadle), the *enfans de chœur* swinging incense. The bishop and attendant priests having taken up their respective positions, the bride and bridegroom advance towards the altar, and prostrated themselves before the bishop. With the exception of the holy water, and the silk canopy held over the heads of the young couple, the service seemed to resemble that of the Church of England. Then followed an exhortation from the bishop, the ceremony concluding with his blessing, when all the party proceeded to the vestry to offer their congratulations to the bride and bridegroom.

ITALY.

In most of the Italian States it was formerly the custom for the marriage contract to be made before a priest. This did not always take place in church. The banns were afterwards published, and the marriage solemnised according to the ritual of the Roman Catholic Church. The weddings of the nobility were frequently performed without any pomp, before sunrise, but the lower orders celebrated theirs, with much parade, at noon. Mass was celebrated after marriage. In many parts of Sicily, the parties did not take the sacrament until the death of one of them. The reason for this seems to have been, that as the marriage followed by the mass is considered as a sacrament, until they had partaken of it, they were not *spiritually* bound by the marriage tie.

GENOA.

In Genoa formerly there were marriage brokers, who had pocket books filled with the names of the marriageable girls of the different classes, with notes of their figures, personal attractions, fortunes, &c. These brokers went about endeavouring to arrange connections; and when they succeeded, they got a small commission of so much per cent. upon the

portion. Marriage at Genoa was quite a matter of calculation, generally settled by the parents or relations, who also drew up the contract before the parties had seen one another; and it was only when everything else was arranged, and a few days previous to the marriage ceremony, that the future husband was introduced to his intended partner for life. Should he find fault with her manners or appearance, he might break off the match on condition of defraying the brokerage and any other expenses incurred.

RUSSIA.

Regularly as the first days of summer return, all the young women who have not got husbands are paraded here by their parents, each in her best dress and best looks. Bachelors, young and old, enter the alleys with cautious step and anxious eye; glide through the files of beauty ranged thick on each side; see some one whom they like better than others; stand awhile—go away—come back—and take another look; then, if the honoured fair one still pleases, the "intender" ends by making proposals. To whom? "To the young lady, to be sure," guesses some impatient youth; but he guesses wrong. Such indelicacy is never heard of in Russia. A man to make love for himself would be contrary to nature—

that is, to Russian nature, which is quite a different thing from human nature everywhere else. "It is to the parents, then, that he addresses himself?" No such thing! The guesser is still wide of the mark. They manage these things very differently in Russia. A gentleman who intends taking a wife employs some old hag from a class of women who live by match-making. He tells her what funds he has, what he is employed in, what he expects from his friends; and naming the fair one whom his eyes have chosen, begs that she will explain all these matters, not to her, but to her family. This go-between, this most unclassical proxenele, whose wages are as regularly fixed as the per centages of a broker, enters on her mission in due form. Explanations are given on both sides—friends are consulted—negociations of the most formal nature are carried on. Diplomacy is nothing to it. From unforeseen objections about prospects or dowry, the explanations of the high contracting parties often become as tedious as Belgian protocols. Months, in fact, may be spent on these preliminaries; but all this time the poor damsel has had no voice in the matter. She has not seen her intended; they have never met so long as to whisper a stolen vow to each other. There will be time enough for the unimportant process of becoming acquainted when their fate has been irrevocably fixed. What have such silly considerations as like or

dislike to do with marriage? In choosing a wife, it is a beast of burden, a domestic drudge, that the Russian wants, not a rational companion—an equal. Were he to consult his affections in selecting his spouse, could he have the pleasure of beating her whenever he feels inclined? Married women in the middle ranks appear to have a most listless existence. Without education, and, by the jealous usages of the country, almost prohibited from taking exercise, their chief occupation seems to consist in leaning over the window all day long, with their elbows resting on cushions, and sometimes a poodle dog on each side.

THE RUSSIAN GREEK CHURCH.

In the evening of their wedding day, the bridegroom, accompanied by a numerous train of his nearest relations and acquaintance, proceeds to wait on his intended wife; the priest who is to solemnize their nuptials riding on horseback before them. After the congratulations, and other compliments, customary on such joyful occasions, in all countries, the company sit down to table. "But notwithstanding there are three elegant dishes instantly served up," says Olearius, "no one takes the freedom to taste of them." At the upper end of the table is a vacant seat intended for the bridegroom. Whilst he is in earnest discourse with the bride's relations, some

young gentleman takes possession of his chair, and does not resign it without some valuable consideration. As soon as the bridegroom has thus redeemed his seat, the bride is introduced into the room, dressed as gaily as possible, but covered with a veil. A curtain of crimson taffeta, supported by two young gentlemen, now parts the lovers, and prevents them from stealing any amorous glances from each other's eyes. In the next place, the bride's Suacha, or agent, wreathes her hair, and after she has turned up her tresses, puts a crown upon her head, which is either of gold or silver gilt, and lined with silk, and of greater or less value, in proportion to the quality or circumstances of the person for whom it is intended. The other Suacha is employed in setting the bridegroom off to the best advantage. During this interval, some women that are present sing a number of little merry catches to divert them, whilst the bridemaids strew hops upon the heads of the company. Two youths after this bring in a large cheese, and several rolls or little loaves, in a hand-basket, with curious sable tassels to it. Two of the bride's attendants bring in another cheese, and the same quantity of bread, upon her account. All these provisions, after the priest has blessed them, are carried to the church. At last there is a large silver basin set upon the table, full of small remnants of satin and taffeta, with several small square pieces of silver, hops, barley and oats,

all mingled together. The Suacha, after she has put the bride's veil over her face again, takes several handfuls of this mixture out of the basin, and strews it over the heads of the company. The next ceremony is the exchange of their respective rings, which is performed by the parents of the new-married couple. The Suacha now conducts the bride to church, and the bridegroom follows with the priest.

One part of the pavement of the church, where the ceremony is performed, is covered with crimson taffeta, and another piece of the same silk is spread over it, where the bride and bridegroom are appointed to stand. The priest, before he enters upon his office, demands their oblations, which consist of fish, pastry, &c. Then he gives them his benediction, and holds over their heads the pictures of those saints who were made choice of to be their patrons. After which, taking the right hand of the bridegroom and the left of the bride within his own hands, he asks them three times, "whether they sincerely consent to and approve their marriage, and whether they will love each other for the future as is their bounden duty so to do?" When they have answered *Yes*, all the company in general take hands and join in a solemn dance, whilst the priest sings the 128th Psalm (according to the Hebrew computation), in which almost all the blessings that attend the married state are enumerated. The priest, as soon as the psalm is

finished, puts a garland of rue upon their heads; but if the man be a widower, or the woman a widow, then he lays it upon their shoulders. The blessing attendant on this ceremony begins with these words, *Increase and multiply;* and concludes with that other solemn direction, *Whom God hath joined, let no man put asunder.* As soon as this form of words is pronounced, all the company light their wax tapers, and one of them presents the priest with a glass of wine, which he drinks, and the newly-married couple pledge him. This is done three times, and then the bride and bridegroom dash their glasses down upon the floor, and tread the pieces under their feet, denouncing severe maledictions on all those who shall hereafter endeavour to set them at variance. At the same time, several women strew linseed and hempseed upon their heads.

After this ceremony is over, the usual congratulations are repeated, with such other demonstrations of gaiety and rejoicing as generally accompany the nuptial rites in other countries. We must not omit one circumstance, however, which is merry and innocent enough: the women before-mentioned take fast hold of the bride's gown, in order to compel her, as it were, to forsake her husband; but the bride usually maintains so strong a hold of him, that all their endeavours prove ineffectual.

Their nuptial ceremonies thus far concluded, the

bride goes home in a car or sledge, attended by six men bearing flambeaux, and the bridegroom on horseback. The company come after them. As soon as they are all within doors, the bridegroom sits down at the table with his friends; but the women conduct the bride to her bed-chamber, and put her to bed. Afterwards some young men wait on the bridegroom with their wax tapers in their hands, and conduct him to his lady's apartment. As soon as they are within the chamber, they deposit their lights upon the barrels that surround the nuptial bed. The bride, wrapped up in her night-dress, now jumps out of bed, approaches her husband with much respect, and makes him a very submissive and respectful obeisance. This is the first moment that the husband has any opportunity of seeing his wife unveiled. They then sit down to table, and sup together. Among other dishes, there is a roast fowl set before them, which the husband tears to pieces, throwing that part which he holds in his hands, whether it be the leg or the wing, over his shoulder, and eating the remainder.

A HUNGARIAN WEDDING.

A recent writer in "Evening Hours" gives the following interesting account of a Hungarian wedding,

which we are enabled by the kind permission of the publishers to reproduce :—

At about half-past seven in the evening, having gone to bed, I was suddenly alarmed by a deputation of peasants, headed by one who held a great speech, and a bottle, from which he first drank my health, and then handed to me. All this I at last made out to be an invitation to a wedding that had taken place that afternoon, and the feasting of which was then going on. I got up immediately and followed them, at last arriving at a peasant's house, where I heard music and saw lights. Here I was ushered in, while a fanfare of music was performed in my honour by the Cigánys. There were five rooms. The principal one, about twenty-four feet square, was surrounded by tables, outside which sat the fair sex, the men next the wall to support their gravity. There were about sixty people seated there, besides those in the centre space, who were each singing his own particular song and dancing an accompaniment. I was pushed and hoisted into the seat of honour, which was in the very furthest corner of the wall,—for the principal guest, I suppose, must have a wall on each side, if his thirst be in proportion to his rank. The old gentlemen were all on this side, on my right and left, sedate and solemn, but most courteous, all attired in vests, tight *breeks*, and boots, with linen sleeves of immense magnitude. I had to shake hands with at

least a dozen before the bride and bridegroom made their appearance, which was just before the soup was brought in. The bride is the daughter of the village biró or mayor, a very good-looking girl of about seventeen, with dark hair and fine eyes, and a dower of 20,000 florins* convention münze, her father having I don't know how many acres of land. The bridegroom, in whose house we were, is a well-built, compact, and very handsome fellow, has a fortune of 17,000 florins c. m., and the greatest dandy I ever saw. He alone kept his hat on, which was decorated with ribbons and one large black ostrich feather; a bare neck, with a large white collar, and a black handkerchief, bordered with gold fringe; immense shirt sleeves of the finest cambric, with a lace border (no coat, of course), and a blue vest and *breeks.*

The bride wore a large circle of white roses in her hair, short sleeves, a handsome bodice, twenty petticoats, I believe, and red boots. The same feasting was going on at both houses (bride's and bridegroom's): namely, two oxen, forty geese, and sixty eimers† of wine in all. Not a soul could speak German, so that I was not quite *au fait* to the speeches which were held, to all appearance grave and jolly; for the next *principal* to me, who called me Collega, made a magnificent speech to the bride

* £2,000.

† Eimer, a cask containing from sixty to eighty quarts.

and bridegroom, which terminated in a general shaking of hands. Then the supper began, which lasted without intermission for two hours.

Four young men, preceded by the usher, served at table. The latter, who officiates at almost every wedding, is a young man of oratorial talent, who, at each course, calls attention and holds a speech,—very witty, no doubt, to judge by the roars of laughter it excited,—and answered by my reverend Collega in a shorter speech. Otherwise, the company were perfectly quiet, with that calm dignity, and noble courteous behaviour, peculiar to the Hungarian peasant. In fact, they behaved like so many Prince Windischgrätz's (the marshal), and never addressed each other but with affability and gentleness. The young people were silent, for nowhere is such respect paid to the elders as here.

We had at least ten courses, all excellent; and how the old gentlemen did rejoice in the solids and fluids, while first-rate toasts were given, for the peasant is born an orator, and the language peculiarly adapted to oratory, as well as the natural dignity and grace of their declamations. One particularly long one was addressed to me, or rather about me, for I heard Kapilány úr, and Stuart Károly, and Anglia Király, and nagy familia, ending by a general bow and fanfare. They get up while speaking, holding the glass in one hand and agitating with the other.

Some lasted full ten minutes, and not once did I hear a break down or a stammer. Of course I made an equally splendid speech in return, and as there was no one present who could understand a word, and a break-down would have been looked upon as great weakness, I mixed up Gaelic, English, French, and every language I knew, together, ending with "An la chi s-nach fhaix,"* and sat down amidst repeated éljens!! The tables were then removed, excepting one in the corner for the old gentlemen, and the music struck up. The bride was led up to me, and only the principals and the old gentlemen danced the first dance. In the most solemn and sedate manner arms were akimbo'd, and nothing could exceed the astonishing burlesque of the commencement, which lasted about ten minutes. Every species of gymnastic dislocation was performed, with the gravest countenance and in the proudest and slowest manner possible,—heel and toe, and knee and toe, and toe and heel, and walking after your partner, and slowly steering round, and when the quick step began the old gentlemen actually flew round, clapping their spurs and their boots with their hands, till I was perfectly ashamed of my performance. Paget says that the esárdás is a succession of gymnastical distortions, performed at first in a state of the utmost gravity and suddenly diverging into an excited state

* A Highland toast.

of frantic madness. But all dancing is a species of insanity: minuette is gloomy madness, quadrille insipid foolery, kör* dance-imbecility, polka nonsense; and I have now come to the conclusion that there is no dance, except perhaps a reel, more energetic and exciting than esárdás. I *cried* with mortification and shame when first I saw it, and believed it was a mystification; but now I am quite the man for it, and, in the open air particularly, no dance is more appropriate, or, when well danced, more graceful. The oldest man in the room was at the taking of Mantua in '97, but I scarcely ever saw a young man dance better, though a bulky, fat man, and he kept it up till the morning. At three o'clock I went to the bride's house, where the haute volée were assembled, —for instance, the two priests and some of the Edelmen. I did not remain long, however, but returned to my old gentlemen, and kept it up till seven o'clock.

The fête, however, lasted three days. Although an immense deal of wine was discussed by the old gentlemen, none of the young men drank much, and none were intoxicated.

CHINA.

In China a woman on marriage assumes her husband's surname. Marriage between all persons of

* A Hungarian dance.

the *same surname* being unlawful, this rule must, of course, include all descendants of the male branch for ever, and as, in so vast a population, there are only about a hundred surnames altogether throughout the empire, the embarrassments that might arise from so strict a law must be considerable. There is likewise a prohibition of wedlock between some of the nearest relations by affinity; and any marriage of an officer of government with an actress is void, the parties being, besides, liable to be punished with sixty blows.

There are seven grounds of divorce—unfruitfulness, adultery, disobedience to the husband's parents, talkativeness, thieving, ill temper, and incurable infirmities. Any of these, however, may be set aside by three circumstances—the wife having mourned for her husband's parents; the family having acquired wealth since the marriage; and the wife being without parents to receive her back. It is, in all cases, disreputable, and in some (as those of a particular rank) illegal, for a widow to marry again.

From the Buddhists, who say that "those connected in a previous existence become united in this," the Chinese have borrowed the notion that "marriage goes by destiny." A certain deity, styled *Yuelaou*, "the old man of the moon," unites with a silken cord, as they relate, all predestined couples, after which nothing can prevent their ultimate union. Early marriages are promoted by every motive that

can influence humanity. The most essential circumstance in a respectable family alliance is, that there should be equality of rank and station on either side; or that "the gates should correspond," as the Chinese express it. The marriage is preceded by a negotiation, conducted by agents selected by the parents. The aid of judicial astrology is then called in, and the horoscopes of the two parties compared, under the title of "eight characters," which express the year, month, day and hour of the nativities of the intended couple. This being settled, presents are sent by the bridegroom in ratification of the union; but the bride, in ordinary cases, brings neither presents nor dower to her husband. The choice of a lucky day is considered so important, that if the calendar should be unfavourable in its auguries the ceremony is postponed for months.

The most appropriate and felicitous time for marriage is considered to be in spring, and the first moon of the Chinese year. February is preferred when the peach-tree blossoms. Some time previous to the day fixed, the bridegroom is invested ceremoniously with a dress cap or bonnet, and takes an additional name. The bride, at the same time, whose hair had until this hung down in long tresses, has it turned up in the manner of married women, and fastened with bodkins. When the wedding day arrives, the friends of the bridegroom send him

presents in the morning, with their congratulations. Among the presents are live geese, which, by a course of reasoning more suggestive than intelligible, are supposed to be emblematical of the contract of the married state; and some of these birds are always carried in the procession. The bride's relations likewise send her gifts, consisting chiefly of female finery; and her young sisters and female friends come and weep with her until it is time to leave the house of her parents. At length, when the evening arrives, and the stars just begin to be visible, the bridegroom comes with an ornamented sedan, a cavalcade of lanterns, flags, music, &c., to fetch home his spouse. On their reaching his residence, the bride is carried into the house in the arms of the matrons who act as her friends, and lifted over a pan of charcoal at the door; the meaning of which ceremony is not clear, but may have reference to the commencement of her household duties. She soon after issues from the bridal chamber, with her attendants, into the great hall, bearing the prepared areca, or betel-nut, and invites the guests there assembled to partake of it. Having gone through some ceremonies in company with the bridegroom, she is led back to her chamber, where she is unveiled by her future husband. A table is then spread, and the cup of alliance is drunk together by the young couple. Some fortunate matron, the

mother of many children, then enters and pronounces a benediction, as well as going through the form of laying the nuptial bed. Meanwhile, the friends in the hall make merry, and when the bridegroom joins them they either ply him with wine or not, according to the character and grade of the company. When the hour of retirement arrives, they escort him to the door of the chamber in a body, and then disperse.

On the following day, the new couple come forth to the great hall, where they adore the household gods, and pay their respects to their parents and nearest relations. They then return to their chamber, where they receive the visits of their young friends; and the whole of the first month is devoted, in like measure, to leisure and amusement. On the third day after the wedding, the bride proceeds in an ornamented sedan to visit her parents; and at length, when the month is expired, the bride's friends send her a particular head dress; an entertainment is partaken of by the relations of both parties, and the marriage ceremonies thereby concluded. On some occasions the bride is espoused at the house of her own parents, with some little difference in the forms.

The foregoing general remarks on Marriage in China, are from the writings of Davis, the celebrated Chinese traveller. What follows is compiled from various sources of authenticity.

Among the opulent classes in China, courtship and marriage are conducted in the following summary manner:—

The young people are not suffered to see each other, nor treat upon the subject of their nuptials. The parents settle everything themselves; and though in other countries it is the custom for women to bring portions to their husbands, here the husband pays a sum of money to the bride, which is generally laid out in clothes, and other articles for her. Then follow certain ceremonies, the chief of which consists in the relations, on both sides, sending to demand the name of the intended bride or bridegroom, and making them presents. The parents of the bride, who fix the time of the nuptials, frequently consult the calendar for a propitious day; and, in the meantime, the man sends his bride some jewels or trinkets, or what he can afford.

On the day appointed for the celebration of the wedding, the bride is put into a sedan chair, which is magnificently adorned with festoons of artificial flowers; and her baggage of clothes, ornaments and trinkets, are carried after her in chests by her servants, or persons hired for the purpose, with lighted flambeaux, though it be noon-day. The bride is preceded by musicians, and followed by her friends and relations. The nearest relative carries in his hand the key of the sedan, the windows of which are grated up and the

doors locked, and gives it to the bridegroom, who waits at the door to receive his bride, as soon as she arrives at his house. As this is the first interview between the bride and bridegroom, it is easy to conceive with what eager curiosity he opens the door of the sedan. It sometimes happens that he is dissatisfied with the lady chosen for him; when he immediately shuts the door again, and sends her back to her friends, choosing rather to lose his money than to be united to a person he does not like. This, however, occurs very rarely.

As soon as the bride steps out of the chair, the bridegroom presents his hand to her and leads her into a hall, where a table is set for them in particular. The rest of the company sit at other tables,—the men in one part of the hall, and the women in another; but before the bride and bridegroom sit down, they make four reverences to *Tien*, a spirit which they suppose resides in heaven. When seated at table, they pour wine on the ground before they begin to eat, and set apart some of the provisions for their idols. The moment each of them tastes the viands on the table, the bridegroom rises up and invites the bride to drink; upon which she rises also and returns the compliment. After this, two cups of wine are brought, of which they drink part, and pour the remainder into another cup, of which they drink alternately. This latter part of the ceremony ratifies

the nuptials. The bride then goes among the ladies, and spends the rest of the day with them; the bridegroom treating his friends in a separate apartment.

The solemnization of the marriage is always preceded by three days mourning, during which time all the relations abstain from every sort of amusement. The reason assigned for this practice is, the Chinese look upon the marriages of their children as a presage of their own deaths.

The day after marriage the newly-married couple repair to the chief temple nearest to them, where they offer up sacrifices to one of their gods, and have their names enrolled among those of their ancestors. Then the priest bestows upon them the solemn benedictions, and declares that nothing but death can part them.

When one of the princesses of the royal blood is to be married, twelve young men of high rank are brought into an apartment in the palace, where they can be seen by her, although she cannot be seen by them. They are ordered to walk round the apartment while she surveys them, when she makes choice of two, who are presented to the emperor, who nominates the one that he thinks proper.

In China it would be as preposterous to appear in white at a wedding, as it would in Europe to be in black.

No Chinese, except the emperor, can have more than one wife. He may have as many concubines as he pleases; but they must be obedient to the wife, and treat her as mistress. The emperor has three wives, and the number of his concubines are estimated at three hundred.

If a wife elope from her husband, she is sentenced to be whipped; and he may dispose of her as a slave. Should she marry another while her first husband is living, he is at liberty to have her strangled. If a man leave his wife and family, after three years the wife may apply to the mandarin, and, upon stating her situation, he can authorise her to take another husband. She, however, would be severely punished were she to marry without this permission.

In certain cases, in China, a man may turn off his wife—as, for instance, being childless, having a bad temper, theft, or any contagious disorder. Divorces are very rare.

The Chinese have the power of selling their daughters to wife to whom they please; and if the father of the girl gives a dowry with her, she is looked upon as the superior female in her husband's house.

Among the Chinese, a son dare not refuse the wife his father has chosen for him, any more than the daughter can refuse the husband her father has selected for her, even though they are perfect strangers to each other.

The purchase and sale of wives in China are much more common among the lower sorts of people than among those of an elevated rank: for the latter always take care to have one lawful wife, and to treat her in a manner becoming the rank to which she was brought up.

THE JAPANESE.

In Japan the bridegroom and the bride go out of town by two different ways, with respective retinues, and meet by appointment at the foot of a certain hill. In the escort of the former, independently of his friends and relations, are many carriages loaded with provisions. Having arrived at the hill, to the summit of which they ascend by a flight of stairs made on purpose, they there enter a tent, and seat themselves, one on the one side, and the other on the other, like plenipotentiaries assembled at the congress of peace. The parents of both parties place themselves behind the bride, and a band of musicians range themselves behind the bridegroom, but all without the precincts of the tent. Both their retinues stay below at the foot of the hill. The bridegroom and the bride, each with flambeaux, then present themselves under the tent, before the god of marriage, who is placed upon an altar there, having the head of a dog, which is supposed to be an emblem of the fidelity requisite

in a state of wedlock. The string in his hands is another symbol of the force and obligation of its bands. Near the god, and between the two parties, stands a priest, whose office is to perform the marriage ceremony. There are several lighted lamps at a small distance from the tent, at one of which the bride lights the flambeau which she holds in her hand, pronouncing at the same time a form of words, which are dictated to her by the priest; after this the bridegroom lights his taper or flambeau by that of his intended bride. This part of the ceremony is accompanied with loud exclamations of joy, and the congratulations of all the friends and relations then present of the newly-married couple. At the same time the priest dismisses them with his benediction, and their retinue make a large bonfire at the foot of the hill, in which are thrown all the toys and playthings with which the young bride amused herself in her infancy and childhood. Others produce a distaff and flax before her, to intimate, that henceforward she must apply herself to the prudent management of her family affairs. The ceremony concludes with the sacrifice of two oxen to the god of marriage. After this the newly-married couple return with their retinues, and the bride is conducted to her husband's house, where she finds every room in the most exact order, and embellished in the gayest manner. The pavement and the threshold are strewed with flowers

and greens, whilst flags and streamers on the house-tops seem to promise nothing but one continued series of delight, which may continue unfeigned, in all probability, the time of the nuptials, which are celebrated eight days successively.

MEXICO.

Any marriage between persons related in the first degree of consanguinity or alliance, was strictly forbidden, not only by the laws of Mexico, but also by the laws of Michuacan, unless it was between cousins. The parents were the persons who settled all marriages, and none were ever solemnised without their consent. When a son arrived at an age capable of bearing the charges of that state, which in men was from the age of twenty to twenty-two years, and in women from sixteen to eighteen, a suitable and proper wife was singled out for him; but before the union was arranged, the diviners were consulted, who, after having considered the birth-day of the youth, and of the young girl intended for his bride, decided on the happiness or unhappiness of the match. If, from the combination of signs attending their births, they pronounced the alliance unpropitious, that young maid was abandoned, and another sought. If, on the contrary, they predicted happiness to the couple, the young girl was demanded of her parents by certain women among them called *Cibuatlanque*,

or solicitors, who were the most elderly and respectable amongst the kindred of the youth. These women went the first time at midnight to the house of the damsel, carrying a present to her parents, and demanded her of them in the most respectful style. The first demand was, according to the custom of that nation, invariably rejected, however advantageous and eligible the marriage might appear to the parents, who gave some plausible reasons for their refusal. After a few days were past, those women returned to repeat their demand, using prayers and arguments also, in order to obtain their request, giving an account of the rank and fortune of the youth, and of what he would make the dowry of his wife, and also gaining information of that which she could bring to the match on her part. The parents replied to this second request, that it was necessary to consult their relations and connections, and to find out the inclinations of their daughter, before they could come to any resolution. These female solicitors returned no more; as the parents themselves conveyed by means of other women of their kindred a decisive answer to the party.

A favourable answer being at last obtained, and a day appointed for the nuptials, the parents, after exhorting their daughter to fidelity and obedience to her husband, and to such conduct in life as would do honour to her family, conducted her with a numerous

company and music to the house of her father-in-law; if noble, she was carried in a litter. The bridegroom, and the father and mother-in-law, received her at the gate of the house, with four torches borne by four women. At meeting, the bride and bridegroom reciprocally offered incense to each other; then the bridegroom, taking the bride by the hand, led her into the hall, or chamber which was prepared for the nuptials. They both sat down upon a new and curiously wrought mat, which was spread in the middle of the chamber, and close to the fire which was kept lighted. Then a priest tied a point of the *huepilli*, or gown of the bride, with the *tilmatli*, or mantle of the bridegroom, and in this ceremony the matrimonial contract chiefly consisted. The wife now made some turns round the fire, and then returning to her mat, she, along with her husband, offered some copal to their gods, and exchanged presents with each other. The repast followed next. The married pair eat upon the mat, giving mouthfuls to each other alternately, and to the guests in their places. When those who had been invited were become exhilarated with wine, they went out to dance, while the married pair remained in the chamber, from which, during four days, they never stirred, or to go to the oratory at midnight to burn incense to their idols, and to make oblations of food. They passed these four days in prayer and fasting,

dressed in new habits, and adorned with certain ensigns of the gods of their devotion. After that time they bathed themselves and put on new dresses, and those who had been invited, adorned their heads with white, and their hands and feet with red feathers. The ceremony was concluded by making presents of dresses to the guests, which were proportioned to the circumstances of the married pair; and on that same day they carried to the temple the mats, sheets, canes, and the food which had been presented to the idols.

The forms which we have described in the marriages of the Mexicans were not so universal through the empire, but that some provinces observed other peculiarities. In Ichcatlaw, whoever was desirous of marrying presented himself to the priests, by whom he was conducted to the temple, where they cut off a part of his hair before the idol which was worshipped there, and then pointing him out to the people, they began to exclaim, saying, this man wishes to take a wife. Then they made him descend, and take the first free woman he met, as the one whom heaven destined to him. Any woman who did not like to have him for a husband, avoided coming near to the temple at that time, that she might not subject herself to the necessity of marrying him: this marriage was only singular, therefore, in the mode of seeking for a wife.

Among the Miztecas, besides the ceremony of tying the married pair together by the end of their garments, they cut off a part of their hair, and the husband carried his wife for a little time upon his back.

Polygamy was permitted in the Mexican Empire. The Kings and lords had numerous wives, but it is probable that they observed all the ceremonies with their principal wives only, and that with the rest the essential rite of tying their garments together was sufficient. The Spanish theologists and canonists who went to Mexico immediately after the conquest, being unacquainted with the customs of those people, raised doubts about their marriages; but when they had learnt the language, and properly examined that and other points of importance, they acknowledged such marriages to be just and lawful. Pope Paul III. and the provincial council of Mexico, ordered, in conformity to the sacred canons, and the usage of the Church, that all those who were willing to embrace Christianity should keep no other wife but the one whom they had first married.

THE PERUVIANS.

The King caused to assemble annually, or every two years, at a certain time, all the marriageable young men and maidens of his family that were in

Cusco. The stated age was 18 or 20 for the maidens, and 24 for the men; for they were never allowed to marry younger, because, said they, it was fitting the parties should be of an age requisite for the well governing their families, and affirmed that it was mere folly to dispose of them sooner in marriage.

When the marriage was agreed upon, the Inca set himself in the midst of them, they all standing one by the other: he then called them by their names, after which, taking them by the hand, he made them promise a mutual faith, which being done, he gave them into the hands of their parents. Then the new-married couple went to the house of the bridegroom's father, and the wedding was solemnised for three or four days or more, according as the nearest relations judged proper. The young women who were married in this manner were afterwards called the lawful wives, or the wives given by the hand of the Inca; a title which was bestowed purely to do them the greater honour. When the Inca had thus married his relations, the next day the ministers appointed for that purpose married the rest of the young men, sons to the inhabitants of Cusco in the same order, according to the division of the several districts, called Higher and Lower Cusco.

The relations furnished the house, every one bringing something, and this they performed very punctually among themselves, and never made any

sacrifices or other ceremonies at the weddings. The governors and curacas were obliged to marry the young men and maidens of their provinces in the same manner.

The corporations of every city had to provide houses for their newly-married citizens, and their nearest relatives furnished them. The inhabitants of one province or city were not allowed to marry with those of another.

The heir to the crown used to marry his own sister in imitation of the sun and the first Inca. In default of a sister he married that woman of the blood-royal who was nearest related to him. This wife was called Coya, that is, queen or empress.

It was the custom of the bridegroom to go to the house of his bride, and put on her the *otoia*, a kind of shoe. If the bride were a virgin, the shoe was made of wool; but if a widow, it was made of a kind of reed.

NEW ZEALAND.

The primitive custom of obtaining a wife by capture still survives among the aborigines of New Zealand, and the system practised by them is similar to that of the Australians, as detailed in the following article.

THE AUSTRALIAN ABORIGINES.

Courtship is unknown amongst them. When a young warrior is desirous of procuring a wife, he generally obtains one by giving in exchange his sister, or some other female relative; but if there should happen to be no eligible damsel disengaged in his own tribe, then he hovers round the encampment of some other blacks until he gets an opportunity of seizing one of theirs. His mode of paying his addresses is simple and efficacious. With a blow of his war-club he stuns the object of his affections, and drags her insensible body away to some retired spot, whence, as soon as she recovers her senses, he brings her home in triumph. Sometimes two join in an expedition for the same purpose, and then, for several days, they watch the movements of their intended victims, using the utmost skill in concealing their presence. When they have obtained the knowledge they require, they wait for a dark windy night; then, quite naked, and carrying only their long jag-spears, they crawl stealthily through the bush until they reach the immediate vicinity of the camp fires, in front of which the girls they are in search of are sleeping. Slowly and silently they creep close enough to distinguish the figure of one of these cubras; then one of the intruders stretches out his spear, and

inserts its barbed point amongst her thick flowing locks; turning the spear slowly round, some of her hair speedily becomes entangled with it: then, with a sudden jerk, she is aroused from her slumber, and, as her eyes open, she feels the sharp point of another weapon pressed against her throat. She neither faints nor screams; she knows well that the slightest attempt at escape or alarm will cause her instant death, so, like a sensible woman, she makes a virtue of necessity, and rising silently, she follows her captors. They lead her away to a considerable distance, tie her to a tree, and return to ensnare their other victim in like manner. Then, when they have accomplished their design, they hurry off to their own camp, where they are received with universal applause, and highly honoured for their gallant exploit. Occasionally an alarm is given, but even then the wife-stealers easily escape amidst the confusion, to renew their attempt at some future period. When a distinguished warrior carries off a bride from a strange tribe, he will frequently volunteer to undergo the trial of spears; in order to prevent the necessity of his people going to war in his defence; then both the tribes meet, and ten of their smartest and strongest young men are picked out by the aggrieved party. They are each provided with three reed spears, and a wommera, or throwing-stick; and the offender, armed only with his heiliman (a bark shield 18 inches long by 6 wide), is

led out in front, and placed at the distance of forty yards. Then, at a given signal, the thirty spears are launched at him in rapid succession; these he receives and parries with his shield, and so skilful are the blacks in the use of their own weapons, that very seldom is any wound inflicted. Having successfully passed through this ordeal, the warrior is considered to have fairly earned his cubra, and to have atoned for his offence in carrying her off; so the ceremony generally concludes by the two tribes feasting together in perfect harmony.

HOLLAND.

The banns are sometimes published by a magistrate, who afterwards performs the ceremony. Instead of cake, two bottles of spiced and sugared wine, decorated with ribbons, are sent to friends. A century ago it was the practice to strew the threshold of a new-married couple with flowers and evergreens. It was also common at the weddings of the upper classes to distribute medals bearing some quaint device.

SWEDEN.

In ancient times, the Swedish marriage customs were of a very barbarous character. No Scandinavian warrior would condescend to court a woman by

gallantry and submission; but he generally waited till she was on her way to be married to another, and then, collecting his followers, fell upon the wedding party, and often succeeded in carrying away the bride. The marriages being celebrated at night was highly favourable to these exploits. In the ancient church of Husaby, in Gothland, is still preserved a pile of lances, into which were fitted torches, and which were carried before the bridegroom to give light and protection. The strongest of the bridegroom's friends (called his "best men") were selected to carry them.

WALLACHIA AND MOLDAVIA.

The women were often stolen by force from the houses of their relations, and carried to their captors' homes, where they lived with them as wives for some time. They then married them, but were sent adrift for the smallest offence.

BOSNIA.

In this country, young girls, who were Mahometans, were permitted to walk about with their faces uncovered; and, if a man felt inclined to marry one of them, as he passed by he threw an embroidered handkerchief, or some article of his

dress, upon her head or neck. She then retired to her home, considered herself betrothed, and did not appear in public.

THE LAPLANDERS.

The Laplanders rarely intermarry with neighbouring nations. Their matrimonial negotiations are conducted with extraordinary formality and decorum. When a young man has selected his object, he communicates his wishes to his own family, who repair in a body to the dwelling of the young woman's parents, carrying a slight present, such as a ring or ornamented girdle, to the fair one, and a quantity of brandy to entertain the friends. When arrived at the hut, the suitor is left without, till he shall be invited to enter; and as soon as the rest of the party have entered, their spokesman fills out a bumper of brandy, which he offers to the girl's father, and the acceptance of this indicates his approbation of the match to be proposed. After the liquor has gone round the company, leave is obtained for the young man to present himself, while his advocate in a set speech opens the treaty. The lover, upon being introduced, takes his seat near the door, at some distance from the rest; and it is only when the parents of the girl have signified their full consent, that he offers her the present which he has brought,

and promises wedding clothes to her father and mother. Sometimes a sum of money is given, both to the bride and to her parents; and not unfrequently considerable bargaining is employed to raise the amount. All that the bride receives on this occasion becomes her own private property: and, among the better class, a wife, counting all expenses, commonly costs the husband above a hundred copper dollars. Should the parents depart from their promised consent, it is an established law that they must repay all expenses and presents, even to the brandy which has been drunk at the first visit. After the parties have been in this manner betrothed, the young man is allowed to visit the bride, whose favour he generally endeavours to conciliate by presenting tobacco, brandy, or whatever he thinks will be most acceptable. On the marriage day the bride appears in her best dress, but her head, commonly closely covered, is, on this occasion, only adorned with a *bandeau* or fillet, while her hair flows loose upon her shoulders. The banns are usually proclaimed only once. The marriage ceremony, which is very short, is sometimes performed before, and sometimes after the entertainment. The wedding feast is celebrated in a frugal and sober manner, without music, dancing, or any other festivity. Such of the guests as are able make a present to the bride of money, rein-deer, or other useful articles, to begin the stock, or furnish the

dwelling of the young couple. In some parts of Lapland it is the custom that the friends and relations of the parties meet together a few days after the marriage, and partake of a homely entertainment, consisting usually of a mess of broth, a little roast mutton, and metheglin. The bridegroom usually remains with the parents of the bride for the space of one year; and, at his departure, receives what portion they are able to give with their daughter, to establish the young people in the world. It is usual, at the birth of a child, to assign a female rein-deer, with all her future offspring, as a provision for the boy or girl, who is thus, when grown up, not unfrequently the owner of a considerable herd.

In Lapland it is a capital offence to marry a maid without the consent of her parents. When a young man has formed an attachment to a female, the fashion is to appoint their friends to meet to behold the two young parties run a race together. The maid is allowed in starting the advantage of a third part of the distance, so that it is impossible, except willing of herself, that she should be overtaken. If the maid over-run her suitor, the matter is ended; he must never have her, it being penal for the man to renew an offer of marriage. But if the virgin has an affection for him, though at first she runs hard to try the truth of his love, she will pretend some

casualty, and make a voluntary halt before she arrives at the mark or end of the race. Thus none are compelled to marry against their own wills: and this is the cause that, in this poor country, the married people are richer in their own contentment than in other lands, where so many forced matches make feigned love, and cause real unhappiness.

THE BRAHMINS.

Brahmins who have sons, endeavour to marry them early; the rich are more expeditious in this matter than the poor, but those of the three first castes never marry them till such time as they have received the Dsandhem.

When a Brahmin goes to demand a young woman in marriage for his son, he pays the highest regard to presages. If he meets a sinister sign in his way, he must postpone the affair till some other day; if he has a bad sign a second time, he again puts it off; but if the same happens a third time, he then lays aside all thoughts of the match, from a firm persuasion that it would be unhappy. To hear a serpent named the first day on which a Brahmin is going upon such an affair is a bad sign, but seeing one is enough to make him abandon the idea altogether. The Veinsjas have a particular custom among them, and that is, the melting down a half-pagod, or half-ducat of gold;

if the gold, after it is thus melted down, appears with a shining hue, it is then a propitious sign; but should it turn out dull, they change their resolution; the Brahmins, however, laugh at this kind of divination.

The man whose daughter is sought for in marriage, desires to see the youth who is to be his future son-in-law, when he makes the necessary inquiries into his circumstances. If he finds matters to his satisfaction, he then allows him to visit her in the presence of her parents; and if the young couple be then pleased with each other, and the parents give their consent, they are immediately married. The consent of the Sondras must be purchased, and they oblige the lover, before they allow him to marry their daughter, to give them a certain sum of money over and above the bargain, or, in other words, a "luck-penny;" and this they call a gift, for they would be ashamed to have it thought that they sold their daughters.

When the parties are agreed, they make choice of a fortunate day; for these people have a calendar, in which the lucky and unlucky days are set down. Then the relations on both sides meet, and perform a ceremony which answers to our betrothings. The bride's father presents betel to the bridegroom's relations, and declares to the company that he has given his daughter to N——, a member of the family of the

persons present. This being done the bridegroom's relations give betel to those of the bride, when they make the same declaration, and take the company for witnesses: and when this is performed, the couple are married, provided it be at a proper time; for they are not allowed to marry in all seasons of the year. There are certain months appointed for that purpose, and these are February, May, June, October, and the beginning of November; as also certain stated days and hours in those months, all which they observe very carefully.

When the time for consummating the marriage is come, they light the fire Homam with the wood of ravisitou. The Brahmin blesses the former, which being done, the bridegroom takes three handfuls of rice, and throws it on the bride's head, who does the same to him. Afterwards the bride's father clothes her in a dress according to his condition, and washes the bridegroom's feet, the bride's mother observing to pour out the water. This being done, the father puts his daughter's hand in his own, puts water into it, some pieces of money, and giving it to the bridegroom, says, at the same time, "I have no longer anything to do with you, and I give you up to the power of another." The *tali*, which is a ribbon with a golden head hanging to it, is held ready, and being shown to the company, some prayers and blessings are pronounced, after which the bridegroom takes it, and

hangs it about the bride's neck. It is by this knot that he particularly secures the possession of her; for before he had tied the *tali* on, the remainder of the ceremonies might have been made to no purpose, for it has sometimes happened, that when the bridegroom was going to fix it on, the bride's father has discovered that he is not satisfied with the bridegroom's gift, when an additional offering has carried off the bride with her father's consent. But when once the *tali* is put on, the marriage is indissoluble; and whenever the husband dies, the *tali* is burnt along with him, to show that the marriage bands are broken. Besides these particular ceremonies, the people have notice of the wedding by a *pandal*, which is raised some days previous to it before the bride's door. The whole concludes with an entertainment, which the bride's father gives to the common friends; and during this festivity, which continues five days, alms are given to the poor, and the fire Homam is kept in. The seventh day the new-married couple set out for the bridegroom's house, whither they frequently go by torch light. The bride and the bridegroom are carried in a sedan, pass through the chief streets of the city, and are accompanied by their friends, who are either on horseback or mounted on elephants. In case the bride be not of an age fit for consummating the marriage, her relations do not leave her above three or four days in her husband's house, after which she

is brought back to that of her father; but if she be arrived at puberty, she stays with her husband.

THE BURMESE.

The marriage is arranged by the parents, but does not take place till the age of puberty. The contract is a civil one. The bridegroom sends some garments to his bride on the wedding morning; a feast is given by her parents, and the formal contract is then completed. The couple partake of the same dish, and exchange and taste with each other tea leaves, steeped in oil, which is the Burmese form of sealing contracts.

The marriage-knot is easily undone. If the husband and wife are tired of each other's society, they dissolve partnership in the following summary manner. They respectively light two candles, and shutting up their hut, sit down and wait quietly until they are burned out. The one whose candle burns out first gets up at once and leaves the house (and for ever), taking nothing but the clothes he or she may have had on at the time; all else becomes the property of the person who remains.

THE MONGOLS AND CALMUCS

Give themselves very little trouble with respect to the degrees of consanguinity in their matrimonial

engagements. They make no scruple of cohabiting even with their mothers. The issue of such incestuous matches are looked on as legitimate, and have a right of inheritance as well as any others; but if they should be the children of a khan, or some other person of distinction, he who is born in honourable wedlock obtains the preference. They take particular care to find out young wives; for after they are forty years of age, they look upon them only as governants of their families, or even simply as their domestics.

The other Tartars are as regardless of the degrees of consanguinity as those we have already described. Some of the most conscientious, indeed, will never marry either their mothers-in-law or their sisters; but the Czeremissian Tartars make no scruple with regard to the latter.

There is nothing very remarkable in the courtship and amorous adventures of these people. Amongst the Ostiacs, the lover sends one of his friends to his mistress's father, in order to agree about the price, and when the bargain is actually made, the intended father-in-law covenants to surrender and yield up his daughter at the expiration of a certain term therein limited: and during the whole courtship he must not, on any account whatsoever, presume to pay his mistress a visit. If he pay his respects to her father or mother, he goes backward into their house; not

presuming to look them in the face; and, as a farther testimony of his esteem and submission, turns his head on one side whenever he speaks to them. At the expiration of the term of his courtship, the father, according to his contract, surrenders his daughter to his son-in-law, and, at the same time, recommends them to a happy union, as the fundamental article of wedlock.

The Ostiac, as a trial of his wife's honour, cuts a handful of hair off a bear's skin, and presents it to her. If she be virtuous, she accepts of the offer without the least reluctance; but if she be conscious of her own inconstancy, she ingenuously refuses to touch it; whereupon her husband immediately puts her away. She has, however, the liberty to marry whom she pleases after such separation. This ingenuous confession of their wives is owing to their dread of being torn to pieces by the paws of the very bear, the hairs of whose hide are made use of as an expedient to prove their chastity or falsehood. This bear, according to their notion, revives at the expiration of three years, in order to devour the bride who is perjured and inconsistent.

AENEZES, A BEDOUIN TRIBE.

The marriage day being appointed (usually five or six days after the betrothing), the bridegroom comes

with a lamb in his arms to the tent of the girl's father, and there cuts the lamb's throat before witnesses. As soon as the blood falls upon the ground the marriage ceremony is regarded as complete. The men and girls amuse themselves with feasting and singing. Soon after sunset the bridegroom retires to a tent pitched for him at a distance from the camp; there he shuts himself up and awaits the arrival of his bride. The bashful girl, meanwhile, runs from the tent of one friend to another till she is caught at last, and conducted in triumph by a few women to the bridegroom's tent; he receives her at the entrance, and forces her into it; the women who had accompanied her then depart.

BEDOUINS OF MOUNT SINAI.

The young maid comes home in the evening with the cattle. At a short distance from the camp she is met by the future spouse and a couple of his young friends, and carried off by force to her father's tent. If she entertains any suspicion of their designs, she defends herself with stones, and often inflicts wounds on the young men, even though she does not dislike the lover; for, according to custom, the "more she struggles, bites, kicks, cries and shrieks, the more she is applauded ever after by her own companions." She is then taken to her father's tent, where a man's

cloak is thrown over her, and the name of her future husband is formally announced. After this she is dressed in suitable apparel, and mounted on a camel, "although still continuing to struggle in a most unruly manner, and held by the bridegroom's friends on both sides." She is led in this way to, and three times round, and, finally, into the bridegroom's tent, still resisting. Several sheep are killed, and the guests eat the meat and also bread, which is a most important part of the feast. Presents are made to the bride.

AN ARAB WEDDING BALL.

A curtain, drawn across the door of the tent, concealed the bride, who, closely veiled, sat within surrounded by women. On the outside, between four and five hundred people were collected, and a clear space was kept in the middle for the dancers by two men with drawn swords, who vigorously applied, right and left, the flat of the blade to all who pressed too forward. On one side of the ring squatted the band, consisting of two men, with instruments like flageolets, and a drummer who occasionally accompanied the music with his voice. In the centre was a middle-aged woman, dressed in the usual dark blue cotton garments, but decked with all her ornaments —ear-rings, bracelets, and a necklace, to which

sundry charms and amulets, teeth of wild beasts, verses of the Koran sewn up in little bags, and various other odds and ends, considered as protections from the evil eye, were suspended; a large circular brooch of silver or white metal (the same in form as those used by the Scotch Highlanders) confined the loose folds across her bosom; and a small looking-glass, set in metal, dangled conveniently at the end of a string of sufficient length to allow of her admiring her charms in detail. Her face was uncovered, and her features were harsh and disagreeable, except the eyes, which were large and expressive, with that peculiar lustrous appearance given by the use of mineral paint. Her feet were hardly visible from the length of her dress; and her finger-nails, together with the palms of her hands, were stained with henna. As soon as we had taken our stand in the front row, the music, which had ceased for a few minutes, struck up, and the lady in the midst commenced her performances; inclining her head languishingly from side to side, she beat time with her feet, raising each foot alternately from the ground with a jerking action, as if she had been standing on a hot floor, at the same twisting about her body with a slow movement of the hands and arms. Several others succeeded her, and danced in the same style, with an equal want of grace. A powerful inducement to exert themselves was not

wanting, for one of them, more than once, received some tolerably severe blows, both from a stick and the flat of the sword; what the reason was I do not know, but suppose that either she was lazy or danced badly. While the dancing was going on the spectators were not idle. Armed with guns, pistols, and blunderbusses with enormous bell mouths, an irregular fire was kept up. Advancing a step or two into the circle, so as to show off before the whole party, an Arab would present his weapon at a friend opposite, throwing himself into a graceful attitude, then suddenly dropping the muzzle at the instant of pulling the trigger, the charge struck the ground close to the feet of the person aimed at. After each report the woman set up a long-continued shrill cry of *lu-lu*, *lu-lu*, and the musicians redoubled their efforts. The advance of one man is usually the signal for others to come forward at the same time, all anxious to surpass their friends and neighbours in dexterity and grace. Ten or a dozen men being crowded into a small space, sometimes not more than six paces wide, brandishing their arms, and, excited by the mimic combat, firing often at random, it is not to be wondered at if accidents happen occasionally to the actors or bystanders.

A WEDDING AMONG THE MOORS.

Mungo Park, in his *Travels into the Interior of Africa*, thus describes a wedding among the Moors:—

In the evening the tabala, or large drum, was beat to announce a wedding. A great number of people of both sexes assembled. A woman was beating the drum, and the other women joining at times in chorus, by setting up a shrill scream. Mr. Park soon retired, and having been asleep in his hut, was awakened by an old woman, who said she had brought him a present from the bride. She had a wooden bowl in her hand; and before Mr. Park was recovered from his surprise, discharged the contents full in his face. He supposed it at first to be a mischievous frolic, and was inclined to be cross; but was informed it was a nuptial benediction from the bride's own person, and which, on such occasions, is always received by the young unmarried Moors as a mark of distinguished favour. Such being the case, Mr. Park wiped his face, and sent his acknowledgments to the lady. The wedding drum continued to beat and the women to sing all night. About nine in the morning the bride was brought in state from her mother's tent, attended by a number of women, who carried her tent (a present from her husband), some bearing up the poles, others holding

by the strings, and marched singing until they came to the place appointed for her residence, where they pitched the tent. The husband followed with a number of men, leading four bullocks, which they tied to the tent-strings; and having killed another, and distributed the beef among the people, the ceremony closed.

THE MOORS.

The Tunisians, especially females, as well Jewish as Mohammedan, marry very young. It is not uncommon for boys of thirteen or fourteen to be married to girls of eleven or twelve, and sometimes even under that age. They are joined together on the good faith of their parents or relations; for they are never permitted to see each other before the nuptial night. There are, however, certain persons sent from the man, who examine the lady, and give him a faithful report of her physical recommendations. They are generally old women, relations of the parties. If the man finds himself disappointed, he has a right to send her away without giving her the portion that was promised her, or, rather, the price that was to be paid for her, as the wife is bought by the husband.

After the documents have been legally signed by the Kadi, it becomes the man's business to take home

his bride. There is generally a great exhibition of the articles which she brings to her husband, both of furniture and dress. These effects are placed upon horses or mules, and paraded through the streets. The bride next proceeds to the bath, accompanied by slaves, and her nearest relations, with great pomp. The procession proceeds very slowly—a band of their sweet national musicians, and many women and boys, with their loud cries of "lu-lu-lu-lu," follow them. This is always done at night. The bride is then paraded, with great ceremonies, to the bridegroom's house, and brought into a separate part of the house, where she entertains her female friends, while he does the same to his male ones, till the time comes for the company to break up, and for introducing the new couple to each other. Feasts are continued for many days after the marriage. Among the poorest they last seven days, but they are generally no losers by the entertainment, as it is customary for those invited to bring suitable presents, which sometimes amount to a great deal.

THE AFFGHANS.

The Affghans purchase their wives. The price varies according to the circumstances of the bridegroom. The effect of the practice is, that women, though generally well treated, are in some measure

considered as property. A husband can divorce his wife without assigning any reason, but the wife cannot divorce her husband; she may sue for a divorce on good grounds before the Cauzy, but even this is little practised. If the husband dies before his wife, his relatives receive the price that is paid for her, in case of a second marriage; but among the Affghans, as among the Jews, it is thought incumbent on the brother of the deceased to marry his widow, and it is a mortal affront to the brother for any other person to marry her without his consent. The widow, however, is not compelled to take a husband against her will, and if she have children, it is thought most becoming to remain single.

The common age for marriage throughout the Affghan country is 20 for the man, and 15 or 16 for the woman. Men unable to pay the price of a wife are often unmarried till 40, and women are sometimes single till 25. On the other hand, the rich sometimes marry before the age of puberty; people in towns also marry early, and the Eastern Affghans marry boys of 15 to girls of 12, and even earlier when they can afford the expense. The Western Affghans seldom marry till the man has attained his full strength, and till his beard is grown; and the Ghiljes have still later marriages. In all parts of the country, the age at which every individual marries, is regulated by his ability to purchase a wife, and to maintain a

family. In general, men marry among their own tribe, but the Affghans often take Tanjik, and even Persian wives. These matches are not at all discreditable, but it is reckoned a mark of inferiority to give a daughter in marriage, and, consequently, the men of rank, and the whole of the Dooraunees, refuse their daughters to men of any other nation.

In towns, men have no opportunity of seeing the women, and matches are generally made from considerations of expediency. When a man has thought of a particular girl, he sends a female relative, or neighbour, to see her, and report on her; if he is pleased, the same lady "interviews" the girl's mother, and discovers whether her family are disposed to consent to the match; and if the result be favourable, she makes an offer in plain terms, and settles a day for a public proposal. On the appointed day, the father of the suitor goes, with a part of his male relations, to the girl's father: while a similar deputation of women waits on her mother, and makes the offer in form. The suitor sends a ring, a shawl, or some such present to his mistress, and his father begs the girl's father to accept his son for his servant; the girl's father answers, *Mobaurik baushud*, "May it be auspicious." Upon this, sweetmeats are brought in, of which both parties partake, after solemnly repeating the Fauteheh, or opening verse of the Koran, and praying for a blessing on the couple: the girl's father

makes some trifling present to the lover, and from this time the parties are considered as affianced. A considerable time elapses before the marriage is celebrated. It is employed by the relations of the bride in preparing her dowry, which generally consists in articles of household furniture, carpets, plates, brazen and iron vessels, and personal ornaments. The bridegroom, in the meantime, is collecting the price of his wife, which always greatly exceeds her dower, and in preparing a house, and whatever else is necessary for setting up a family. When the bridegroom is poor, these preparations sometimes occupy a year or two; but when he is rich, the period is not above two or three months.

THE PERSIANS.

The marriage contract is drawn up by the Cauzy, and formally agreed to by the woman as well as by the man (the consent of relations being of no avail). The articles stipulate for a provision for the wife, in case of a divorce, or of her husband's death; and are signed by both parties, as well as by the Cauzy and competent witnesses. Soon after this, the bride and bridegroom dye their hands and feet with portions of henna (a certain plant used for this species of ornament by women and young men in most Asiatic countries). On the next night, the bride goes in pro-

cession to the house of her future husband, attended by a band of music and singers, by the relations of both, and by parties of the neighbours, wheeling in circles on horseback, firing their match-locks, and flourishing their swords. When the bride reaches the house, she is presented to her husband, and the whole concludes with a wedding supper.

A marriage is conducted in the same manner in the country; but, as the women there go unveiled, and there is less restraint in the intercourse between the sexes, the match generally originates in the attachment of the parties, and all the previous negotiations are saved. It is even in the power of an enterprising lover to obtain his mistress without the consent of her parents, by seizing an opportunity of cutting off a lock of her hair, snatching away her veil, or throwing a sheet over her, and proclaiming her his affianced wife. These proceedings, which are supposed to be done with the girl's connivance, would prevent any other suitor proposing to her, and would incline the parents to bestow her on the declared lover; but, as they would not exempt him from the necessity of paying some price, and, as they might be taken up as an affront by the relations, they are not often resorted to; and, when the consent of the parents cannot be obtained, the most common expedient is to elope with the girl. This is considered as an outrage to a family, equal to murdering one of

its members, and is pursued with the same rancour, but the possession of the girl is secured. The fugitives take refuge in the lands of some other tribe, and are sure of the protection which the Affghan customs afford to every guest, and, still more, to every suppliant.

Among the Eusofzyes, no man sees his wife till the marriage ceremonies are completed; and with all the Burdooraunees there is great reserve between the time when the parties are betrothed and the marriage. Some of them live with their future father-in-law, and earn their bride by their services, as Jacob did Rachel, without ever seeing the object of their wishes. But all the rest of the Affghans, the Eimauks, the Hazaurehs, the inhabitants of Persian Khorassaun, and even the Tanjiks, and many of the Hindoos in those countries, have a far different practice, and permit a secret intercourse between the bride and bridegroom, which is called "*naumzud bauzce*," or the sports of the betrothed. With them, as soon as the parties are affianced, the lover steals by night to the house of his mistress. The mother, or some other of the female relatives, favours his design; but it is supposed to be entirely concealed from the men, who would affect to consider it as a great affront. He is admitted by the mother, and conducted to his mistress's apartment, where the lovers are left alone till the approach of morning.

Polygamy is known to be allowed by the Mohammedan law; but the bulk of the people cannot afford to avail themselves of the permission. The rich, indeed, exceed the legal number of four wives, and keep crowds of female slaves besides; but the poor content themselves with one wife; and two wives, with as many concubines, is reckoned a liberal establishment for the middle classes.

A most extraordinary custom is said to prevail among the Vizerees (one of the mountain tribes), which gives the women the choice of their husbands. If a woman is pleased with a man, she sends the drummer of the camp to pin a handkerchief on his cap, with a pin which she has used to fasten her hair. The drummer watches his opportunity, and does this in public, naming the woman, and the man is immediately obliged to marry her, if he can pay her price to her father.

THE TONQUINESE.

In marriages, they must have the consent of their parents, if they are alive, but if they are dead, then they must apply to the nearest relations, and the marriage engagements must be signed, and confirmed before the judge or governor of the place. They may marry as many wives as they please, but if they cannot support them from being a burthen to the

community, then they are liable to pay a fine. On the evening of the wedding-day, the relations of the bride conduct her home to the house of the bride-groom, where the first thing she does is to go into the kitchen and kiss the hearth, after which she prostrates herself on the ground, to acknowledge her humility and obedience to her husband. The entertainments at their marriages generally last nine days, unless the parties are extremely poor, and then three days are considered as sufficient. The law permits a man to put away his wife, but this privilege is not granted to the woman, and if a woman procures a divorce, it is attended with many difficulties. When a woman is found guilty of adultery, she is turned out into an inclosure among elephants, where she generally starves, but for the same crime, the man can compound by paying a fine. The ceremony of a divorce in Tonquin, has something in it very novel to Europeans. When a man is inclined to put away his wife, he takes the sticks which they used at their meals, instead of forks, and breaking them in twain, each party takes one half, and wraps it carefully up in a piece of silk stuff; after which the man is obliged to return his wife all the money he received with her, and give security that he will take care of all the children born during their cohabitation.

THE SAMOA (OR NAVIGATORS') ISLANDS.

The Rev. John Williams, the eminent missionary to the South Sea Islands, thus describes the marriage of a chief, named Malieloa, to a new wife, whom he had purchased with some axes and other things given to him by the missionaries.

"A group of women, seated under the shade of a noble tree which stood at a short distance from the house, chanted, in a pleasing and lively air, the heroic deeds of the old chieftain and his ancestors; and opposite to them, beneath the spreading branches of a bread-fruit tree, sat the newly-purchased bride, a tall and beautiful young woman, about eighteen years of age. Her dress was a fine mat, fastened round the waist, reaching nearly to her ankles; while a wreath of leaves and flowers, ingeniously and tastefully entwined, decorated her brow. The upper part of her person was anointed with sweet-scented cocoa-nut oil, and tinged partially with a rouge prepared from the hermeric root, and round her neck were two rows of large blue beads. Her whole deportment was pleasingly modest. While listening to the chanter, and looking upon the novel scene before us, our attention was attracted by another company of women, who were following each other in single file, and chanting as they came the praises of their

chief. Sitting down with the company who had preceded them, they united in one general chorus, which appeared to be a recital of the valorous deeds of Malictoa and his progenitors. This ended, a dance in honour of the marriage was commenced, which was considered one of their grandest exhibitions, and held in high estimation by the people. The performers were four young women, all daughters of chiefs of the highest rank, who took their stations at right angles on the fine mats with which the dancing-house was spread for the occasion, and then interchanged positions, with slow and graceful movements, both of their hands and feet, while the bride recited some of the mighty doings of her forefathers. To the motions of the dancers, and to the recital of the bride, three or four elderly women were beating time upon the mat with short sticks, and occasionally joining in chorus with the recitative. We saw nothing in the performance worthy of admiration, except the absence of everything indelicate—a rare omission in heathen amusements. We were informed that most of the wives of the principal chiefs were purchased; and that, if a sufficient price is paid to the relatives, the young woman seldom refuses to go, though the purchaser be ever so old and unlovely."

THE PHILIPPINE ISLANDS.

In their marriage ceremonies the Philippine Islanders have very little remarkable, only that they admit of a plurality of wives, one being superior to all the others.

THE MOLUCCA ISLANDS.

As soon as the parties are agreed, which must always be by the consent of the parents, the bridegroom's father makes the nuptial presents, and the father of the bride invites them to an elegant entertainment, at which there is music and dancing, according to the custom of the country, and then the young couple retire. If the woman should not choose to live with her husband after marriage, then she is obliged to return him all the presents she received from his father, after which she pours water on his feet, and she, as well as the man, are at liberty to marry whom they please.

THE NEGROES.

Among the inland negroes of Africa, wrote Lord Kames, when the preliminaries of the marriage are adjusted, the bridegroom with a number of his com-

panions set out at night, and surround the house of the bride, as if intending to carry her off by force; she and her female attendants pretending to make all possible resistance, cry aloud for help, but no person appears.

On the West Coast of Africa, wives are purchased, sometimes at the price of twenty dollars. The parties are united by public proclamation. The wife is the mere slave of the husband, and can only obtain a divorce by giving him whatever he may demand as a compensation, and if she wishes to retain any of her children she must also pay him a price for them.

Dr. Livingstone says that the men of Angola nearly always purchase their wives. When a young woman is going to be married, she is placed in a hut alone, and anointed with various unguents. Incantations are also employed to secure her happiness and fruitfulness. After a few days, she is removed to another hut, and dressed in the richest clothes and ornaments her relatives can procure. She is then shown to the public, who salute her respectfully, the presents she has received being set out around her. She is then taken to her husband's home, where she has a hut for herself. Dancing and feasting are kept up for several days afterwards. Polygamy is general; and, in cases of separation, the husband receives the price he paid for his wife from her relations.

"At Karague," says Capt. Speke in his Journal of

Discovery of the Sources of the Nile, "at night I was struck by surprise to see a long, noisy procession pass by where I sat, led by some men who carried on their shoulders a woman covered up in a blackened skin. On inquiry, however, I heard she was being taken to the hut of her espoused, where, 'bundling' fashion, she would be put to bed; but it is only with virgins they take so much trouble."

Speke also says that there are no such thing as marriages in Uganda. "If any Eukungu, possessed of a pretty daughter, committed an offence, he might give her to the king as a peace-offering; if any neighbouring king had a pretty daughter, and the king of Uganda wanted her, she might be demanded as a fitting tribute."

Amongst the Dahomians, says Dr. M'Leod, marriages are settled by the bridegroom paying a certain sum for the woman, which is calculated at the rate of one or more slaves, or moveable property in shells, cloth or other articles to the amount of the specified number of slaves. Polygamy is allowed to any extent.

AT NICARIA, NEAR SAMOS,

The inhabitants, who are all swimmers, will not marry their daughters to any but such young men who can dive eight fathoms deep at least. They are expected to produce a certificate of their diving ability,

and when a father, or some substantial islander, is determined to dispose of his daughter in marriage, he appoints a day when the best swimmer is to bear away the prize. As soon as the candidates are all stripped naked, the young lady makes her personal appearance, and in they jump. He who continues longest under water is the fortunate bridegroom.

BORNEO.

A young man cannot solicit the hand of a girl till he has cut off the head of an enemy. When the lover has fulfilled this first condition, he makes some presents to his mistress. On the wedding-day, each of the parties gives an entertainment at their respective homes, after which the bridegroom is conducted to the house of the bride. At the door, one of his friends sprinkles him with the blood of a cock, and the bride with that of a hen. From this time they remain together, and another entertainment is held.

THE PATAGONIANS.

Without the chief's consent, no marriage was permitted. In his judgment, no Indian who was not an accomplished rogue, particularly in the horse-stealing line, an expert hunter, able to provide plenty of meat and grease, was fit to have a wife. It

appeared that the possession of two horses—one for himself and one for his intended—was regarded as the proper outfit in a matrimonial adventure. Due sanction having been given by the supreme authority, the bridegroom takes home his bride, for better or worse, without any of the festivity which graces similar occasions elsewhere.

THE CANARY ISLANDS.

It was formerly the practice for girls who were going to be married, to be fed upon milk and other nourishing things; a lean wife being considered less capable of becoming a mother as a fat one.

TIERRA DEL FUEGO.

As soon as a youth is able to maintain a wife by his exertions in fishing or bird-catching, he obtains the consent of her relations, and does some piece of work, such as helping to make a canoe, or prepare seal skins, &c., for her parents. Having built or stolen a canoe for himself, he watches for an opportunity, and carries off his bride. If she is unwilling, she hides herself in the woods until her admirer is heartily tired of looking for her, and gives up the pursuit; but this seldom happens.

DALMATIA.

Amongst the Morlachis, in the last century, the bride went to the church veiled, surrounded by her friends on horseback, with peacocks' feathers in their caps. The performance of the ceremony was accompanied with the discharge of fire-arms, and the shouts of the company. The male friends had each a special name and office in the ceremonial. After the nuptial benediction, some ran to the house of the bridegroom's father to announce the good news, the first who arrived being presented with an embroidered towel. The head of the house came out to meet the bride, to whom a child was handed to caress before she alighted. Then she knelt down and kissed the threshold. Her mother-in-law, or some near female relative of the bridegroom presented her with a sieve filled with various kinds of grain, nuts and small fruit, which the bride scattered behind her back over the company. A feast was then given, the men and women sitting apart from each other. The bridegroom, not being allowed to loose or cut anything (the day being sacred to union), had his food cut up for him. Singing, dancing and various games followed. The nuptial feast lasted several days, and every morning the bride carried water to the guests to wash their hands in, each of them throwing

a small piece of money into the vessel which contained it.

In some parts of this country, it was customary for the chief official guest to strike off, with his naked sword, the crown of flowers from the bride's head, before she retired for the night.

THE SIAMESE.

In Siam, all the maidens are kept closely confined, without ever being permitted to come into the company of young men, till their wedding-day. In all their treaties of marriage, the relation of the man makes the proposals to those of the woman, and for the most part, some discreet old matrons direct the young ones in their conduct. Three days before their marriage, the relations of both parties meet the bridegroom, and in his presence, they fix what fortune he is to have with his spouse. The marriage being thus agreed upon, and the day fixed, they have a feast at the house of the bride's father, in a hall erected for that purpose, but at the expense of the bridegroom. After this, the young couple are conducted into a dark apartment adjoining to the house, where they remain some days, being visited only by their relations. The men are allowed to have concubines, but never more than one wife at a time. Divorces are permitted in Siam when the parties cannot live happy together,

but the wife's fortune must be returned, and the children are divided between them, if the number be even, but if there is an odd one, it is given to the mother.

GUINEA.

As soon as their young men are able to get their livelihood, their parents begin to think of settling them in the world, and finding out such wives as may be most suitable to their inclinations. If both parties approve each other, the maiden is demanded in form, and the parents meet together, attended by a priest, who presents them with several Fetiches, and makes the most solemn protestations before all the company then present of love and constancy to her intended husband; after which they reciprocally join hands. The bridegroom, however, binds himself by no farther obligations, and the whole ceremony consists in nothing more than is here mentioned. Although polygamy is in vogue amongst them, the wife thus married is looked upon as the only person who has a legal right and title to her husband, and moreover, the husband cannot take a second wife without the free consent of the first.

THE ALBANIANS.

The unmarried Albanian girls bear their marriage portions upon their heads—their skull-caps, made of scarlet cloth, are surrounded with rows of Turkish paras, piastres, and other coins, like scales; sometimes straps, ornamented in a similar manner, fasten the cap under the chin, and their long plaits of hair hanging down the back, are seen glittering with this nuptial treasure; so that they have the appearance of Amazonian warriors prepared for combat. Amongst the more opulent classes, alternate rows of Venetian sequins and other gold coins are interwoven amidst the silver. It is incredible what a degree of fatigue the poor peasant girl will undergo to add a single para to this store, or what privations she will endure rather than diminish it by that mite. All her hopes of settlement in life depend upon the completion of the dowry; no beauty, no attachment, however fervent, will hasten the bridal day; imperious custom has so ordered it, that Plutus must precede, or Hymen will not follow. In the midst of these treasures are often seen coins of ancient Greece, given to them by friends and relatives on their birth-days and other festivals, or picked up by themselves after rain amongst the ruins. A traveller has no better chance of increasing his collection than by application to the head-quarters of these Albanian damsels: the sum

generally offered is so superior to the intrinsic value of the medal, that they seldom hesitate in making the exchange, though sometimes no entreaties, no bribes, will induce them; the reason of this obstinacy is, that they regard the legend impressed upon the coin as an amulet or charm, like the celebrated Ephesian letters of antiquity, powerful in driving away evil spirits, and averting the influence of diseases.

THE SMOO INDIANS.

There is no marriage custom among the Smoo Indians—a tribe which inhabit Central America—nor indeed anything approaching to it. A man takes a fancy to a girl, and goes to her father and proposes. If his suit is agreeable, the girl is never consulted, but is sent off with her limited wardrobe to the palm-thatched cabin of her future husband. She does not often resist, but even if she did it would not make much difference, for her opposition is only looked upon as one of the devices of the evil one, to be cast out by a few words and a great many blows of a pimento stick. The price is paid for the wife, but the widow is looked upon by the relatives of her husband as part of his property, and accordingly she is not allowed to marry again until she has paid over to them a sort of ransom fee, or as they call it, *piarka-mana*, or widow-money.—*Dr. Robert Brown.*

THE ABYSSINIANS.

The bridegroom and the bride attended at the church-door, where a kind of nuptial bed, or couch, was erected for that purpose. The *abuna*, or patriarch, seated them both upon it, and then went in procession round them with the cross and censer. After that he laid his hands upon their heads, and said, *As ye this day become one flesh, ye must be both of one heart and one will.* After a short harangue, suitable to the words mentioned, he proceeded to the celebration of the mass, at which the newly-married couple attended, and, after it was over, he pronounced the nuptial benediction.

Gaia has furnished us with some other ceremonies observed by them in their nuptials, amongst which the following are the most remarkable:—"The celebrant, after he has cut a lock of hair from the heads of the bridegroom and the bride, and dipped them into wine mingled with honey, exchanges the locks, and places that which belonged to the former on the head of the latter, and so *vice versa*, in the very same place from whence they were taken, sprinkling them at the same time with holy water. After this ceremony is over, the newly-married couple, attended by their friends, go home, and never stir abroad for a month. When the bride goes out, she wears a black

veil over her face, which she never turns up till after the expiration of six months, except she proves with child." We have before taken particular notice of the nuptial crowns amongst the ceremonies of the Greeks; and among the Abyssinians, these crowns are put upon the heads of the newly-married couple, and they wear them for the first eight days; after which, the priest who puts them on takes them off again, with much formality, and pronounces several prayers.

THE THIBETIANS.

In Thibet the marriage ceremonies are neither tedious nor intricate. Their courtships are carried on with little art, and quickly brought to a conclusion. The man makes a proposal to the parents of a damsel, who, if they approve the match, repair to his house, where the male and female friends of both parties meet and carouse for three days, having music, dancing, &c., at the expiration of which time the marriage is complete. The priests in Thibet have no share in the contract, as they studiously shun the company of women. Mutual consent is the only bond of union; but the husband and wife cannot separate themselves, unless, indeed, the same sentiment which joined them induce a separation; and in those cases they are not at liberty to form a new

alliance. Incontinency is punished by stripes in the women, and by a pecuniary fine in the man.

THE CONGOESE.

In the empire of Congo, and among the greater part of those nations which inhabit the southern coast of Africa, the women of a family are seldom permitted to eat along with the men. The husband sits alone at table, and his wife commonly stands at his back, to guard him from the flies, to serve him with his victuals, or to furnish him with his pipe and his tobacco. After he has finished his meal, she is allowed to eat what remains, but without sitting down, which, it seems, would be inconsistent with the inferiority and submission that is thought suitable to her sex. When a Hottentot and his wife have come into the service of an European, and are entertained under the same roof, the master is under the necessity of assigning to each of them a distinct portion of victuals, which, out of regard to the general usage of their country, they always eat at a distance from each other.

In the account which has been given by Commodore Byron, of the Indians of South America, we are told that "the men exercise a most despotic authority over their wives, whom they consider in the same view as they do any other part of their property, and

dispose of them accordingly; even their common treatment of them is cruel; for the toil and hazard of procuring food lies entirely upon the women, yet they are not suffered to touch any part of it till the husband is satisfied, and then he assigns them their portion, which is generally very scanty, and such as he has not a stomach for himself." The same author informs us that he has observed a like arbitrary behaviour among many other nations of savages, with whom he has since been acquainted.

THE GEORGIANS.

The nuptial ceremonies of the Georgians are, in fact, nothing more than a mere contract, by way of bargain and sale. The parents bring their daughters to market, and agree with the purchasers for a particular sum, which is greater or smaller, according to the value of the living commodities. A female who has never been married commands a much higher price than a widow, and a virgin in her bloom more than an old maid. As soon as the purchase-money is raised and ready, the father of the bridegroom gives an entertainment, at which the son attends with his cash in hand, and deposits it on the table before he offers to sit down: at the same time, the relations of the bride provide an equivalent, which is generally as near the value of his money as possible, consisting

of all manner of necessary household goods, cattle, clothes, slaves, &c. This custom appears to be very ancient; and after the entertainment is over, the bride repairs to the bridegroom's house, attended by her relations, friends, and acquaintance. The procession is enlivened by a concert of instrumental music; the contractors going before, to inform the family that the newly-married couple will soon arrive at home. These messengers, on their first arrival, are presented with bread, wine, and meat; without offering to enter the house, however, they take the flagon of wine, and pour it lavishly round about it. This libation is consecrated by their hearty wishes for the health, prosperity, and peace of the newly-married couple. After this they return to the bride, and conduct her home to her husband's apartment, in which the other relations and friends are all assembled. In the middle of the room a carpet is spread upon the floor; and a pitcher of wine, with a kettle full of paste, called Gom, with which they make their bread, are set upon it. Soon after her entrance, the bride kicks down the pitcher, and scatters the paste with both her hands all over the room. We are at a loss to determine the mystical design of this practice, unless it be emblematical of the plenty and fruitfulness of the marriage state. The ceremony is attended with the usual pastimes and demonstrations of joy customary on such public occasions.

The essential part of the nuptial mystery, however, is not solemnized here, but in a private apartment, for fear the *sorcerers* should cast a spell upon the newly-married couple. The bridegroom and his bride stand with their godfather before a priest, who reads over the marriage words by the light of a wax-taper; and two garlands of flowers, either natural or artificial, are set close to each other on an adjoining table, with tufts of various colours; a "tavaiole," or veil; a glass of wine, a piece of bread, and a needle and thread. The godfather now throws a veil over the bridegroom's head, and, whilst the priest is reading the ceremony, sews the garments of the bride and bridegroom together. This godfather likewise puts crowns upon their heads, changing them three or four times, successively, according to the tenor of the prayers repeated on the occasion. After this, he takes the glass and the pieces of bread into his hands, and gives the bridegroom one bit, and the bride another: this he repeats three times, and eats what is left himself. He now gives them the glass three times a-piece, and then drinks the remainder, which concludes the ceremony.

CHAPTER II.

ROYAL MARRIAGES.

TABLE OF KINGS AND QUEENS.

THE ROYAL MARRIAGE ACT.

(12 GEORGE III., C. 11.)

AN ACT for the better regulating the future Marriages of the Royal Family.

Most gracious Sovereign,—Whereas your Majesty, from your paternal affection to your own family, and from your royal concern for the future welfare of your people, and the honour and dignity of your crown, was graciously pleased to recommend to your parliament to take into their serious consideration whether it might not be wise and expedient to supply the defect of the laws now in being, and, by some new provision, more effectually to guard the descendants of his late Majesty King George II. (other than the issue of princesses who have married, or may hereafter marry, into foreign families) from marrying without the approbation of your Majesty, your heirs or successors, first had and obtained; we have taken this weighty matter into our serious consideration,

and being sensible that marriages in the Royal Family are of the highest importance to the State, and that therefore the kings of this realm have ever been entrusted with the care and approbation thereof; and being thoroughly convinced of the wisdom and expediency of what your Majesty has thought fit to recommend upon this occasion, we, your Majesty's most dutiful and loyal subjects, the Lords Spiritual and Temporal, and Commons, in the present Parliament assembled, do humbly beseech your Majesty that it may be enacted, and be it enacted by the King's most excellent Majesty, by and with the advice of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that no descendant of the body of his late Majesty King George II., male or female (other than the issue of princesses who have married, or may hereafter marry, into foreign families), shall be capable of contracting matrimony without the previous consent of his Majesty, his heirs or successors, signified under the Great Seal, and declared in Council (which consent, to preserve the memory thereof, is hereby directed to be set out in the license and register of marriage, and to be entered in the books of the Privy Council); and that every marriage or matrimonial contract of any such descendant, without such consent first had and obtained, shall be null and void to all intents and purposes whatsoever.

II. Provided always, and be it enacted by the autho-

rity aforesaid, that in case any such descendant of his late Majesty King George II., being above the age of 25 years, shall persist in his or her resolution to contract a marriage disapproved of, or dissented from, by the King, his heirs or successors; that then such descendant, upon giving notice to the King's Privy Council, which notice is hereby directed to be entered in the books thereof, may, at any time from the expiration of twelve calendar months after such notice given to the Privy Council, as aforesaid, contract such marriage; and his or her marriage with the person before proposed and rejected may be duly solemnized without the previous consent of his Majesty, his heirs or successors; and such marriage shall be good as if this Act had never been made, unless both Houses of Parliament shall, before the expiration of the said twelve months, expressly declare their disapprobation of such intended marriage. III. And be it further enacted, by the authority aforesaid, that every person who shall knowingly and wilfully presume to solemnize, or to assist or to be present at the celebration of any marriage with any such descendant, at his or her making any matrimonial contract, without such consent, as aforesaid, first had and obtained, except in the cases above mentioned, shall, being duly convicted thereof, incur and suffer the pains and penalties ordained and provided by the Statute of Provisions and Præmunire, made in the 16th year of the reign of Richard II.

TABLE OF MARRIAGES OF THE SOVEREIGNS OF ENGLAND FROM WILLIAM THE CONQUEROR TO VICTORIA.

Title.	*To whom Married.*	*Where Solemnized.*	*Date.*
WILLIAM I.	MATILDA, daughter of Baldwin V., Earl of Flanders.	Cathedral of Notre Dame d'Eu, Normandy.	—— 1052.
HENRY I.	1. MATILDA, daughter of Malcolm III., of Scotland, and niece of Edgar Atheling.	Westminster Abbey.	Nov. 11, 1100.
	2. ADELICIA, of Louvaine.	Windsor.	Jan. 24, 1121.
STEPHEN.	MATILDA, daughter of Eustace, Count of Boulogne.	Uncertain.....	Uncertain.
HENRY II.	ELEANOR, the divorced queen of Louis VII., daughter of William, Duke of Aquitaine.	Bourdeaux.	May 1, 1152.
RICHARD I.	BERENGARIA, daughter of Sanchez, King of Navarre.	Cyprus.	May, 1191.

Title.	*To whom Married.*	*Where Solemnized.*	*Date.*
JOHN.....	1. AVISA, granddaughter of Robert, Earl of Gloucester.	Uncertain.....	Uncertain.
	2. ISABELLA, daughter of Aymer Taillefer, Count of Angoulême.	Bourdeaux.	Aug. 24, 1200.
HENRY III.	ELEANOR, daughter of Raymond, Count of Provence.	Canterbury.	Jan. 4, 1236.
EDWARD I.	1. ELEANORA, daughter of Ferdinand III., of Castile.	(Espoused) Burgos.....	August, 1254.
	2. MARGARET, sister of Philip III., of France.	Canterbury.	Sept. 8, 1299.
EDWARD II.	ISABELLA, surnamed *la Belle*, or The Handsome, daughter of Philip IV., of France.	Boulogne.	Jan. 23, 1308.
EDWARD III. ...	PHILIPPA, daughter of William, Earl of Hainault and Holland.	York Minster.	Jan. 24, 1328.
RICHARD II. ...	1. ANNE, of Bohemia, daughter of the Emperor Charles IV.	St. Stephen's Chapel, Westminster.	Jan. 14, 1382.
	2. ISABELLA, daughter of Charles VI., of France.	St. Nicholas, Calais.	Nov. 1, 1396.

Title.	*To whom Married.*	*Where Solemnized.*	*Date.*
HENRY IV.	1. MARY DE BOHUN, daughter of Humphrey, Duke of Hereford.	Uncertain.....	—— 1384.
	2. JOANNA, daughter of Charles the Bad, King of Navarre.	St. Swithin's, Winchester.	Feb. 7, 1403.
HENRY V.	KATHERINE, daughter of Charles VI., of France.	Troyes.	June 3, 1420.
HENRY VI.	MARGARET, daughter of René, King of Sicily, and Duke of Anjou.	St. Martin's Church, Nanci.	Nov., 1444.
EDWARD IV.....	LADY ELIZABETH GREY (widow of Sir John Grey), daughter of Sir Richard Woodville, afterwards Lord Rivers.	Palace of Reading.	Sept. 29, 1464.
RICHARD III....	ANNE NEVILLE, daughter of the Earl of Warwick, and widow of Edward, Prince of Wales, son of Henry VI.	Westminster.	—— 1473.
HENRY VII.....	ELIZABETH, daughter of Edward IV.	Westminster.	Jan. 18, 1486.

Title.	*To whom Married.*	*Where Solemnized.*	*Date.*
HENRY VIII.	1. KATHARINE, of Arragon, widow of his brother Arthur.	St. Paul's Cathedral.	Nov. 14, 1501.
	2. ANNE BOLEYN.	In an attic in the West Turret of Whitehall.	Jan. 25, 1533.
	3. JANE SEYMOUR.	Wolf Hall, Wilts.	May 20, 1536.
	4. PRINCESS ANNE, of Cleves.	Greenwich.	Jan. 6, 1540.
	5. KATHARINE HOWARD, daughter of Admiral Howard and niece of the Duke of Norfolk.	Not known.	July 28, 1540.
	6. KATHARINE PARR, widow of Lord Latimer.	Hampton Court.	July 12, 1543.
MARY.	PHILIP, son of Charles V., Emperor of Germany and King of Spain.	Winchester.	July 23, 1554.
JAMES I.	ANN, daughter of Frederick II., of Denmark.	Norway.	Nov. 23, 1589.

Title.	*To whom Married.*	*Where Solemnized.*	*Date.*
CHARLES I.....	HENRIETTA MARIA, daughter of Henry IV., of France.	Cathedral of Notre Dame, Paris (by proxy).	May 21, 1625.
		Great Hall, Canterbury (personally).	June 24, 1625.
CHARLES II....	The INFANTA CATHARINE, of Portugal.	Portsmouth.....	May 20, 1662.
JAMES II.....	1. ANNE, daughter of Hyde, Earl of Clarendon.	Uncertain.....	Sept. 3, 1660.
	2. MARY BEATRICE D'ESTE, sister of the Duke of Modena.	Modena.	Sept. 30, 1673.
WILLIAM III....	MARY, eldest daughter of James II.	St. James' Palace.	Nov. 4 (o. s.), 1677.
ANNE.	GEORGE, Prince of Denmark, second son of Frederick III.	St. James' Chapel.	July 28 (o. s.), 1683.
GEORGE I.	His Cousin, PRINCESS SOPHIA DOROTHEA, daughter of George William, Duke of Brunswick and Zell.	Zell.	Nov. 21, 1682.

Title.	*To whom Married.*	*Where Solemnized.*	*Date.*
GEORGE II.	CAROLINE WILHELMINA, daughter of John Frederic, Margrave of Anspach.	Hanover.	—— 1705.
GEORGE III.	CHARLOTTE SOPHIA, Princess of Mecklenburgh-Strelitz.	Chapel Royal, St. James'.	Sept. 8, 1761.
GEORGE IV.	CAROLINE, of Brunswick.	Hanover (by proxy) and Chapel Royal, St. James'.	Dec. 8, 1794. April 8, 1795.
WILLIAM IV. ...	ADELAIDE, daughter of the Duke of Saxe-Meiningen.	Kew.	July 11, 1818.
VICTORIA.	ALBERT, Duke of Saxony, Prince of Cobourg and Gotha.	St. James' Palace.	Feb. 10, 1840.

UNMARRIED BRITISH SOVEREIGNS:

WILLIAM RUFUS, EDWARD V., EDWARD VI. AND ELIZABETH.

CHAPTER III.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

THE advisability of legalizing marriage with a deceased wife's sister has been so greatly contested on both sides, that some notice of the subject could scarcely be omitted in a work of this character. The consideration of the question carries our thoughts back to the time of Jacob, who served for seven years to earn as wife Rachel, Laban's younger daughter, and which seven years, as the sacred historian has so beautifully expressed it, "seemed unto him but a few days for the love he had to her." How he was deceived by his father-in-law, who palmed off upon him his elder daughter Leah instead, and who justified himself on the ground that it was not the custom of his people to give the younger before the elder; and then, upon the promise of serving another seven years, Jacob secured his well-beloved Rachel also as wife, is well known to every reader of Scripture. Such marriages were by

no means uncommon in ancient times, and it is probable that Jacob's example was followed by many of his descendants: that, as the Jews increased in numbers, jealousies and other bad consequences probably resulted, which led to their being prohibited by Moses (Lev. xviii. 18). This verse does not (according to Jewish authorities) forbid marriage with a deceased wife's sister, but only prohibited a man from taking in marriage the sister of his wife in her lifetime to vex her. This construction has, indeed, been admitted to be the correct one by some of the most learned men, who have, nevertheless, opposed these marriages on moral or sentimental grounds.* Bishop Thirlwall, in a speech delivered by him in the House of Lords, in 1851 (in *opposing* the Bill for legalizing these marriages), said, "He would only say that it did appear to him, that such marriages as the Bill was intended to legalize were not prohibited, but tacitly, by implication, *permitted* by the words of Scripture in the 18th verse." In

* Dr. Adam Clarke, in his "Commentary," remarks on this verse—"Thou shalt not marry two sisters at the same time, as Jacob did Rachel and Leah; but there is nothing in this law that rendered it illegal to marry a sister-in-law when her sister was dead; therefore the text says, *Thou shalt not take her in* HER LIFE time, *to vex her;*" alluding, probably, to the case of the jealousies and vexations which subsisted between Leah and Rachel, and by which the family peace was so often disturbed. Some think that the text may be so understood as also to forbid *polygamy*.

discussing this question, it must always be borne in mind that polygamy among the Jews was not forbidden by their laws.

There is no evidence that these marriages were forbidden in the Christian Church before the 4th century, when a canon against them was promulgated, evidently based (as it is argued) on the presumption of their being forbidden by the Levitical law.

Their prohibition in the Church of England seems to have had its rise, said the late Dr. Eadie, "in the ferocious sensuality of Henry VIII., and the dissolution of his marriage with his first wife, who had been previously wedded to his brother. It was not, as Shakspeare so pithily says, that his marriage with his brother's widow had 'crept too near his conscience,' but because 'his conscience had crept too near another lady,' that he affected to regard his union with Katharine as incestuous, and sought its dissolution."

Previous to the passing of the Act 5 and 6 William IV., c. 54, these marriages were not (to use a legal term) *void*, but voidable, that is, they could only be set aside by a decision in an Ecclesiastical Court. But a certain noble Duke and other eminent persons having contracted these marriages, and fearing that they might afterwards be declared void, and their children in consequence reckoned as illegiti-

mate, Lord Lyndhurst brought in a Bill to legitimize marriages within the prohibited degrees of affinity, provided such persons were not within the degrees of consanguinity. The Bill was amended through the intervention of the then Bishop of London (Bishop Blomfield) and other Bishops, so as to legitimize all these marriages in the *past*, but declaring them in the *future* to be *ipso facto void*. The Statute has not proved effectual in stopping these unions, though it may very possibly have lessened their number. Every device was tried by parties to get these marriages legally solemnized, such as residing for a time in countries where they were legal, and by other means. In the case, however, of Brook *v.* Brook, in the Court of Chancery, in 1857, it was decided that all such marriages were illegal in this country, wherever celebrated, judgment having been delivered to that effect by Vice-Chancellor Stuart (after an elaborate opinion had been pronounced by Sir C. Cresswell, who sat as assessor), and thus dissipated all forlorn hopes. These unions, notwithstanding, are still entered into, as every one with even a moderate acquaintance with society must be well aware. Since Lord Lyndhurst's Act came into operation, great efforts have been persistently made to get it amended. An Association called "The Marriage Law Reform Association," was formed for the purpose of soliciting public support, and to further the progress of Bills

in Parliament, having for their object to legalize these marriages. Much useful information has been collected and published by the Association. Petitions to both Houses have been presented in favour of the measure, signed (between 1849 and 1875) by 1,762,610 persons, the signatures on the other side, for the same period, only amounting to 180,613. Though frequently passed by the House of Commons, the Bills have hitherto been always defeated in the House of Lords, where a phalanx of eminent lawyers stood opposed to them: Lords Hatherley, Selborne, O'Hagan, Coleridge, and other eminent legal authorities. The promoters dwell strongly on the fact that in every Protestant country in Europe, except England, these marriages are legal, and in Roman Catholic countries also, by dispensation. That they have been judicially declared to be valid in Canada, and that Acts have been passed in South Australia, Victoria, Tasmania, New South Wales and Queensland, to legalize them. The Act passed by the South Australian legislature was refused the royal assent for six years by the government at home, but the Parliament of March, 1871, consented to its being granted. It is (notwithstanding the Acts having been sanctioned by the Queen) more than doubtful that these marriages would be held to be valid by the tribunals of this country, in cases where property might come to the children of such marriages.

The upholders of the present law dwell strongly on the jealousy and ill-feeling likely to be caused between a wife and her unmarried sisters if the restriction were done away with, and Lord Hatherley has alluded to a lady who has had nine sisters, and was jealous of them all! Probably she was equally jealous of the whole of her sex. Archbishop Whately, on this subject, says, "In the case of sisters, if it is worth observing, that a man is, in most cases, acquainted with the whole family, and singles out of all the sisters the one he prefers. So that this is precisely the case in which jealousy is the least likely to occur." He also points out that, previous to the Act of 1835, when these "marriages might and did not seldom take place, and yet no such evil results as men are now dreaming of, ensued." It may also be observed that the unmarried sisters would generally prefer bachelors to waiting for the chance of stepping into their married sister's place on her decease; and that most of them are of the same opinion, as two of their number, who, on being asked to sign a petition in favour of these marriages, replied, *that they wanted a husband apiece, and not one between them!*

Seeing then that these unions are approved by Protestant dissenters in this country, as well as by a large number of members of the Established Church, many of whose clergy of the highest rank have

written and spoken in their favour; that they are now valid in most of our colonies, as well as in many foreign countries; that in spite of the law and its consequences, good Christian men still refuse to submit to it, and that frequently they are but carrying out the last wish of a beloved wife in so doing; all these considerations tend to show that probably before long these restrictions will be removed by legislative enactment.

CHAPTER IV.

IRREGULAR MARRIAGES.

FLEET MARRIAGES.

It was not until the Council of Trent,* that the intervention of a priest, or other ecclesiastical functionary, was deemed in Europe indispensable to a marriage. It was then ascertained that the existence of the marriage contract as a mere civil engagement, unhallowed by any spiritual sanction, tended much to the formation of clandestine connections, and their concomitant evils. The celebrated Decree passed in that Council interdicted any marriage otherwise than in the presence of a priest, and at least two witnesses. But in England, previous to 1754, the Common Law continued to regulate the Law of Marriage, the authority of the Council of Trent not having been acknowledged in this country; and whilst, in virtue of domestic institutions, a form was enjoined for the more solemn celebration of matrimony, and persons

* The last *General Council* of Trent held its first session in December, 1545, and its last in December, 1563.

departing from these regulations were liable to ecclesiastical censure, until other and more private modes of contracting a marriage were tolerated and acknowledged by law.

Hence a contract *per verba de præsenti*, that is to say, between persons entering into a present engagement to become man and wife, or a promise *per verba de futuro*, which was an agreement to become husband and wife at some future time, if the promise were followed by consummation, constituted marriage without the intervention of a priest; for the contract *per verba de præsenti* was held to be a marriage complete in substance, but deficient in ceremony. Although the promise *per verba de futuro* of itself was incomplete in both points, yet the cohabitation of the parties after exchanging the mutual promise, implied such a present consent at the time of the sexual intercourse, as to perfect the marriage in substance, and give it equal validity with the contract *de præsenti*, that is to say, the validity of an irregular marriage, which could not be annulled by the Ecclesiastical Court, though it might be censured for its informality, nor could the *vinculum* be affected by a subsequent regular marriage.

Certain privileges have been allowed to those who solemnized their marriage according to the form prescribed by the Ecclesiastical Law, which were denied to those who refused to comply: yet the mar-

riage, although celebrated in a different manner, was indissoluble, it being considered of Divine institution, to which only a full and free consent of the parties was necessary. Before the time of Pope Innocent the Third (1198), there was no solemnization of marriage in the church, but the man came to the house where the woman resided, and led her home to his own house, which was all the ceremony then used: hence the expression, "*uxorem ducere et capere in virum.*"*

Banns were first directed to be published by Canon Hubert Walter (1200); and the Constitution of William la Zouch (1347), notices the performance of clandestine marriages, and that "some contriving unlawful marriages, and affecting the dark, lest their deeds should be reproved, procure every day, in a shameful manner, marriages to be celebrated without publication of banns duly and lawfully made, by means of chaplains that have no regard to the fear of God and the prohibition of the laws."

These informal marriages appear to have been continued in London, notwithstanding the punishment denounced (and sometimes inflicted) by the Ecclesiastical Law. Within a few years previously to 1686, many thousands of clandestine marriages were performed; many of them in certain churches and

* Petersdorff's Lectures.

chapels exempted from the visitation of the Ordinary, the ministers of which churches did usually marry without license or banns: these were called "*lawless churches*," for by such practices those laws which had been made to prevent clandestine marriages were rendered ineffectual.

From the Bishop of London's Registry, it appears that the Commissioners for Ecclesiastical Causes, on the 17th of Feb., 1686, suspended for three years Adam Elliott, Rector of St. James', Duke's Place, for having married or suffered persons to be married at his church without banns or license.

The suspension was relaxed on the 28th of May, 1687, upon his petition to the Commissioners; and in the marriage register of Duke's Place is the following entry in the year 1687:—

"There were no marriages from the tenth of March till y^e^ 29 day of May."

After which, it appears, the rector resumed his practice, and married at the rate of sixteen couple per day.

The earliest marriage register in the parish chest commences 1st Nov., 1664, but some of the first leaves in the book are missing, it having been for some years without any cover to protect it. It continues to 1691, occupying upwards of 1,000 pages. On some days there are between 30 and 40 mar-

riages, and in this book alone are nearly 40,000 entries!!* The *next* book (also a large folio, but thinner than the first) commences in 1692 and ends July 28, 1700; and the marriages during this period continue very numerous. The *third* book commences with 25th March, 1700, and ends March, 1754, during which period the number of marriages decreased.

The first register of marriages at Trinity Minories is of parchment, commencing Jan., 1579, and ending June 3, 1644, and is by no means singular on account of the *number* of marriages. No. 2 begins June 9, 1644, and ends Feb., 1648; the marriages now begin to increase, and in the month of July, 1645, are 30 entries. No. 3 commences Feb., 1657, ending July 25, 1659 (the book from 1648 to 1657 is missing). No. 4 commences Feb. 2, 1660, ending April 9, 1663 (from this date to 1676 is missing). No. 5 commences March 26, 1676, ending June 21, 1683, and contains about 6,000 entries. No. 6 commences June

* Tom Brown in his works frequently notices the marriages at Duke's Place, which, about 1586, was as noted a place for matrimony as the Fleet became twenty or thirty years afterwards.

"So he converts his sheep and other moveables into a purse of money, buys a parcel of dates, and puts to sea; that is to say, furnishes him a house, provides a fine suit of cloathes, goes to Duke's Place, and marries."

"Thursday 24.—Six couple pair'd at Duke's Place, near ten [o'clock], repent next morning."

24, 1683; it continues to Jan. 27, 1686, when it refers to another book, and begins again with Nov., 1692, and ends March 17, 1754. In this book are about 9,000 entries. The register which comes in between the first and second part of the last volume commences Jan. 26, 1686,* and ends Nov., 1692; it is roughly written, and contains about 5 or 6,000 entries.

The first mention met with of a marriage at the Fleet, is in a letter from Alderman Lowe to Lady Hickes, in September, 1613:—

"Now I am to enform you that an ancyentt acquayntance of y^rs and myne is yesterday maryed in the Fleette, one Mr. Gorge Lestor, and hath maryed M^ris Babbington Mr. Thomas Fanshawe mother in lawe. Itt is sayed she is a woman of good wealthe, so as nowe the man wylle be able to lyve and mayntayn hymself in prison, for hether unto he hath byne in poor estate. I praye God he be nott encoryged by his marige to do as Becher doth, I mene to troble his frynds in Lawe, but I hope he wyll have a better conscyence and more honestye than the other men hathe."

The date of the earliest Fleet register now preserved in the Bishop of London's Registry, is 1674,

* The suspension of the Rector of Duke's Place took place about the time of the commencement of this register, which may account for the discontinuance of the regular register; so that in case of a visit from the Commissioners, the register would perhaps have been shewn as a proof that no marriages had been performed, while in fact 5 or 6,000 had been married, and entered in another book.

and there is no reason to believe that the marriages there recorded were clandestine. Upon referring to the dates of the Fleet registers, it will be found that (with one exception) they commence about the period of the Order of the Ecclesiastical Commissioners; and it may fairly be conjectured that when the practice of clandestine marriages at Duke's Place and Trinity Minories was checked by this order and the suspension of Mr. Elliott, it was taken up by certain real and pretended clergymen in and about the prisons; not, however, on account of any *real* privilege or exemption attaching to these prisons, for the marriages were not even confined to the Rules of the Fleet, but were performed sometimes at the villages adjacent, but because these Fleet parsons were generally prisoners enjoying the Rules of the Fleet, and had neither liberty, money, nor credit to lose by any proceedings the Bishop might institute against them.

Some of the Acts passed for preventing these marriages convey particulars of the system adopted to evade prior enactments upon the subject. Thus, the 7th and 8th Wm. III., cap. 35, recites the 6th and 7th Wm. III., cap. 7, sec. 52, and that it was passed for the better levying the duty of 5*s.* on licenses and certificates, but was found ineffectual, because the penalty of £100 was not extended to *every* offence of the same parson, and because the parsons employed poor and indigent ministers, without benefices or

settled habitations, and because many ministers being in prison for debt and otherwise, married persons for lucre and gain.

Of the iniquitous practices at the Fleet ample confirmation is derived from the evidence of one of the Fleet parsons themselves; and among some private memoranda made by Walter Wyatt, in 1736, are the following, showing that if there was not "some spark of grace left," there were at least, now and then, some compunctions of conscience:—

"Give to every man his due, and learn y^e^ way of Truth.

"This advice cannot be taken by those that are concerned in y^e^ Fleet marriages; not so much as y^e^ Priest can do y^e^ thing y^t^ is just and right there, unless he designs to starve. For by lying, bullying, and swearing, to extort money from the silly and unwary people, you advance your business and gets y^e^ pelf, which always wastes like snow in sun shiney day."

"The fear of the Lord is the beginning of wisdom. The marrying in the Fleet is the beginning of eternal woe."

"If a clark or plyer tells a lye, you must vouch it to be as true as y^e^ Gospel; and if disputed, you must affirm with an oath to y^e^ truth of a downright falsehood.—Virtus laudatur et alget."*

* "On Saturday last a Fleet parson was convicted before Sir Ric. Brocas of forty-three oaths (on the information of a plyer for weddings there), for which a warrant was granted to levy *4l.* 6*s.* on the goods of the said parson; but, upon application to his Worship, he was pleased to remit 1*s.* per oath; upon which the plyer swore he would swear no more against any man upon the like occasion, finding he could get nothing by it."—*Grub Street Journal, 20th July, 1732.*

"May God forgive me what is past, and give me grace to forsake such a wicked place, where truth and virtue can't take place unless you are resolved to starve."

Many of the early Fleet weddings were really performed at the chapel of the Fleet;* but as the practice extended, it was found more convenient to have other places within the Rules of the Fleet (added to which, the warden was compelled by the Act of 10th Anne, cap. 18, sec. 192, not to suffer them), and thereupon many of the Fleet parsons and tavern-keepers in the neighbourhood fitted up a room in their respective lodgings or houses as a chapel. The parsons took the fees, allowing a portion to the plyers, &c.; and the tavern-keepers, besides sharing in the fees, derived a profit from the sale of liquors which the wedding party drank. In some instances the tavern-keepers kept a parson on their establishment at a weekly salary of twenty shillings; while others, upon a wedding party arriving, sent for any clergyman they might please to employ, and divided the fee with him. Most of the taverns near the

* "One Mrs. Ann Leigh, an heiress of £200 per annum and £6,000 ready cash, having been decoyed away from her friends in Buckinghamshire, and married at the Fleet chapel against her consent; we hear the Lord Chief Justice Pratt hath issued out his warrant for apprehending the authors of this contrivance, who have used the young lady so barbarously, that she now lyes speechless."—*Original Weekly Journal, Sept. 26, 1719.*

Fleet kept their own registers, in which (as well as in their own books) the parsons entered the weddings.

In 1702, the Bishop of London held a visitation at the Fleet, as appears by a paper in the Registry of the Consistory Court, to the following effect:—

> 4^to^ Junii 1702 Cor' Reverend: &c. Dno E'po London in Carcere vulgo vocat' y^e^ Fleet in Civitate London, p^r^sente Ed' Alexander
>
> Neg^m^ Visitac'onis in Carcere vulgo vocat' y^e^ Fleet London
>
> Comp^t^ Mag^r^ Jeronimus Alley Cl'ecus.
>
> D^s^ E'pus monuit eum ad exhibend' D^no^ Cancellario ejus L'ras Ordinum citra 24 diem Junii instan' & his Lords^p^ ordered him not to marry or perform any divine Office in y^e^ Chappell in y^e^ ffleet or in any place within y^e^ Dioces untill he has exhibited y^e^ same.
>
> M^r^ Alley soon afterwards fled from y^e^ s^d^ Prison & never exhibited his orders.

Very little benefit was derived from this visitation except the flight of Mr. Alley, who, however, left many behind in the Fleet to supply his place.

In 1712 another Act was passed, apparently for the purpose of punishing parsons who, being already prisoners, were in the habit of performing marriages, without fear of affecting their liberty any further. After reciting the loss of duties by clandestine marriages, it enacts that such offenders should be removed to the county gaol. Notwithstanding this additional

penalty, and the conviction, in 1716, of one John Mottram, for solemnizing two clandestine marriages,* the law failed to prevent a continuance of the practice, and in 1718 a Bill for preventing clandestine marriages was brought into the House of Commons, but dropped after the second reading. In a hand-bill printed for distribution about 1720, the reasons for the failure of the several Acts in preventing these marriages are described to be—

1. For that the penalty on the gaoler (which had ever since deterred the Warden of the Fleet from suffering any marriages there) was not extended to the owners of taverns, alehouses, &c.

2. That the penalty on the clerk was too small and was not extended to every person present at the marriage.

* In 1717, "John Mottram, Clerk, was tryed for solemnizing clandestine and unlawful marriages in the Fleet Prison, and of keeping fraudulent Registers, whereby it appear'd that he had dated several marriages several years before he enter'd into orders, and that he kept no less than nine several Registers at different houses, which contained many scandalous frauds. It also appeared from evidence, that these sham marriages were solemnized in a room in the Fleet they call the Lord Mayor's Chappel, which was furnished with chairs, cushions, and proper conveniencies, and that a coal-heaver was generally set to ply at the door to recommend all couples that had a mind to be marry'd, to the Prisoner, who would do it cheaper than any body. It farther appear'd, that one of the Registers only contained above 2,200 entrys which had been made within the last year."—*Weekly Journal, Feb. 13.*

He was tried at Guildhall before Lord Chief Justice Parker, found guilty and fined £200.

3. That the 10th Anne might be eluded by the offenders removing themselves back to the Fleet by *habeas corpus*.

4. That every indigent clergyman that forfeits £100, depending on the delay of a writ of error, carries on his offences with impunity for a year and a half, in which time his gain amounts to five times the sum of £100, and then he runs away.

In 1735, another Bill for preventing clandestine marriages was introduced, which passed through a committee, and with several amendments, was agreed to by the House; when, upon the question being put, that the Bill with the amendments be engrossed, it passed in the negative.

No other parliamentary measure was effected, and the practice continued to increase at the Fleet,* which

* "From an inspection into the several registers for marriages kept at the several alehouses, brandy shops, &c., within the Rules of the Fleet Prison, we find no less than 32 couple joined together from Monday to Thursday last without licenses, contrary to an express Act of Parliament against Clandestine Marriages, that lays a severe fine of £200 on the minister so offending, and £100 each on the persons so marry'd, in contradiction to the said Statute. Several of the above-mentioned brandy men and victuallers keep clergymen in their houses at 20*s.* per week each, hit or miss, but it's reported that one there will stoop to no such low conditions, but makes at least £500 per annum by Divinity-jobs after that manner. 'Tis pleasant to see certain fellows plying by Fleet Bridge to take poor sailors, &c., into the noose of matrimony, every day throughout the week, and their clocks at their offices for that purpose still standing at the canonical hour, though perhaps the time of day be six or seven in the afternoon."—*Weekly Journal, June 29, 1723.*

was resorted to by persons of all ranks and conditions in life, who desired to be married with secrecy and despatch. Neither the penalties of any of the before-mentioned Acts, nor even excommunication,* had any effect in preventing these marriages, which it was well known were valid and indissoluble, although irregular.

In a number of the *Grub Street Journal* for 1735, is a letter on the practices at the Fleet, which faithfully describes the treachery and low habits of the Fleet parsons; and the daily prints of that period constantly contained paragraphs describing the disgraceful practices prevalent there. A walk past the Fleet Prison at that period, would appear to resemble a walk through a rag fair at the present day.

The marriage at the Fleet of the Hon. Henry Fox with Georgiana Caroline, eldest daughter of Charles, second Duke of Richmond, was, in 1744, a subject of general conversation; but it was not until 1753 that the law of marriage was taken up with effect, when Lord Hardwicke brought in a Bill, enacting that any person solemnizing matrimony in any other than a church or public chapel without banns or license, should, on conviction, be adjudged guilty of felony,

* By the Ecclesiastical Law, all persons present at a clandestine marriage were considered as thenceforth excommunicate. It was frequently necessary to prove these marriages at Doctors' Commons, but the evidence of any witness present at the ceremony was rejected until he or she had been absolved and had taken the usual oath of absolution.

and be transported for fourteen years, and that all such marriages should be void.

Such an impediment to matrimony, which theretofore had been validly contracted without even the presence of a clergyman—such "*an innovation* (to use the words of Blackstone) *upon our ancient Laws and Constitution*," could not be expected to pass into a law without a violent opposition. Mr. Fox's popularity was arrived at such a height from his strenuous opposition to the Bill, that for several days his chariot was dragged along the streets by the populace. Hand-bills in favour of, and against it, were distributed; the former urging that clandestine marriages had been the ruin of many families, that the religious establishment of marriage was entirely subverted, and the legal evidence thereof rendered precarious; while the others contended that the Bill would discourage marriage, that it was brought in for the protection of the fortunes of the noble and rich against alliances with persons in more humble circumstances, and adverted amongst other things to the Council of Trent as having first annulled clandestine marriages,* and made the presence of a priest necessary to every

* This, by-the-bye, was not so. "Dubitandum non est *clandestina matrimonia* libero contrahentium consensu facta rata et vera esse matrimonia. * * * Perinde jure damnandi sunt, sicut et eos Sancta Synodus anathemate damnat, qui ea *vera et rata* esse negant."—*Con. Trid. De Matrimonio*, Cap. 1.

marriage, and that it was after "*that excellent precedent*" that the Bill in question was drawn.

Notwithstanding the zealous opposition to the Bill, it eventually passed into a law, and was to take effect from the 25th of March, 1754.

The interval between the passing of the Bill and the time at which it was to come into operation, was busily employed in marrying, both at the Fleet and May Fair. At the Fleet there appears by one register book alone to have been, on the 25th of March (the day previous to the Act coming into operation) 217 marriages; which were the last of the *Fleet Weddings*.*

KING'S BENCH PRISON.

The same causes which induced people to marry clandestinely at the Fleet prison, no doubt operated with those who married at the King's Bench prison,†

* At the Savoy, however, clandestine marriages were continued till 1756, but eventually ceased upon the conviction and transportation of the minister, Mr. Wilkinson, and his curate, Mr. Grierson.

A method of evading the enactments of the Marriage Act was soon discovered, for in 1760 there were "at Southampton, vessels always ready to carry on the trade of smuggling weddings, which for the price of five guineas transport contraband goods into the land of matrimony," (Guernsey).—*Gent. Mag.*, *1760.*

† By the Act 5 Victoria, c. 22, the Queen's Bench, Fleet and Marshalsea, were consolidated as the Queen's Prison for

although from the latter prison being situated in the suburbs of London, but comparatively few marriages were performed there. In the neighbourhood of the King's Bench was a part of the Borough called "The Mint,"* a place of refuge for thieves and malefactors of the worst description; which, with White Friars,† the Savoy, and other places about London, claimed certain privileges, and held out the advantages of a sanctuary to all debtors, thieves, and malefactors. At this place marriages were performed, and amongst the Fleet Registers are three Registers of King's Bench and Mint marriages.

The first is a small quarto (containing also some Fleet marriages), and at page 48 these marriages

debtors, prisoners committed for libel, assaults, court-martial, &c., under the control of the Home Secretary of State.

* It became early an asylum for debtors, coiners and vagabonds; and of the "traitors, felons, fugitives, outlaws, condemned persons, convicts, felons, defamed, those put in exigent of outlawry, and such as refuse the law of the land," who, in the time of Edward VI., herded in St. George's parish. The Mint at length became such a pest, that Statutes 8 and 9 William III., and 9 and 11 George I., ordered the abolition of its privileges.

† Its name of White Friars is derived from the church and convent of the Carmelites or White Friars, founded in this place, in the year 1241, by Sir Richard Grey, ancestor of the Lords Grey of Codnor. Under the name of Alsatia, it is well known to all readers of romance, from the admirable description of it and its inhabitants given by Sir Walter Scott in the "Fortunes of Nigel."

commence, headed "Mint Marriages, Anno 1718." It ends at page 242, with Jan. 11, 1726. The second Register commences May 20, 1725, and ends Oct. 9, 1726. There are about 360 marriages in this book. The third King's Bench Register contains marriages at the Fleet also. At page 3 it is intituled "Marriages in Southwark," commencing with Nov. 20, 1736. At page 6 begin "Fleet Marriages."

There is another register which is considered to be a King's Bench or Mint Register, as the parties married are chiefly from Kent and Surrey. It is intituled,

"A Register of Christenings and Marriages, commencing March 13, 1732-3, by the Rev. Mich. Barrett."

It ends Aug. 14, 1751, and has about 500 marriages.

THE SAVOY.

Although the Savoy was one of those places with pretended privileges, there does not appear to have been any clandestine marriages there until after the passing of the Marriage Act; the number of marriages for a few years before and after that period being as follows:—

1752 . .	15	1756 . .	63
1753 . .	19	1757 . .	13
1754 . .	342	1758 . .	17
1755 . .	1190		

On the passing of the Marriage Act, the Rev. John Wilkinson* began to exercise his supposed rights as minister of the Savoy, considering himself authorised to grant licenses as a privilege annexed to the Savoy, as being extra parochial, and because Dr. Killegrew and other of his predecessors had granted them. The Savoy, therefore, soon became known as a place for easy matrimony, and his marriages brought him "a profusion of cash, and instead of thinking of a rainy day, all was rat tat tat at the street door, and a variety of company. Easter-day was crowded from 8 till 12. So many pairs were for the indissoluble knot being tied, that he might have made a fortune had he been blessed with patience and prudence, and been contented with publishing the banns of marriage only. Many persons came out of curiosity to hear such a long list of spinsters announced."†

Wilkinson had hints from Government of the consequence likely to ensue from these practices; at length proceedings were taken against him, and he

* The Register describes him as "His Majesty's Chaplain of the Savoy, Chaplain to his late Royal Highness Frederick Prince of Wales, Rector of Eastwell, Kent, and Curate of Wye;" in 1732 he is described as Rector of Coyley, in the County of Glamorgan, and Stipendiary Curate of Wye. He was educated at St. Bees, in Cumberland, and finished his studies at Oxford. He came to the Savoy in 1725, and was married there on the 26th April, 1731, to Grace, daughter of Alderman Tait, of Carlisle.

† Wilkinson's Memoirs.

was accustomed to make his escape over the leads at the Savoy, through the kitchen of the prison (which was then there), to a private door into the chapel, to evade those who were set to watch him.

One Sunday morning an alarm was given, that the officers were in the church; a general panic ensued in his family; he sent word that he was taken suddenly ill, and could not read prayers, and made his way down the garden to a gate that opened on the Thames, reached Somerset Stairs, where he took a boat and got into Kent. Having arrived there, he engaged Mr. Grierson to perform the marriages as his curate; but the licenses he granted himself, thinking that Mr. Grierson could not suffer for what he, in his authority as minister of the Savoy, was to be responsible for.

Very shortly after this, Mr. Vernon, of Drury Lane Theatre, was married by Grierson, to Miss Portier. Garrick insisted on seeing the certificate, which Vernon obtained from Grierson, and gave to Garrick, who handed it over to Mr. Carrington, the king's messenger. Grierson was thereupon taken up and tried for having married the parties; was convicted, and transported for fourteen years.* In his defence

* "It is said he had married 1,400 couple in the same manner and place, whose marriages by this verdict are null and void, and the issue of them illegitimate." *(Gent.'s Mag.)* In the announcement of his conviction he is called "a nonjuring

he said he was not aware of the illegality of the marriage, as his own son had been married at the Savoy.

After the committal of Grierson, Wilkinson engaged the Rev. Mr. Brooks as his curate, and continued to derive great profits from his marriages. Considering himself certain of an acquittal, he determined to surrender himself and take his trial, which he accordingly did on the 11th July, 1756: he was tried on the 16th; convicted, and sentenced to fourteen years' transportation. The vessel which was to take him to America sailed early in March, 1757; but, by stress of weather, was driven to Plymouth, where he died from an attack of the gout. He left an only child, Tate Wilkinson, the celebrated comedian.

MAY FAIR.

May Fair stands next to the Fleet in notoriety, and perhaps pre-eminently, so far as regards the number of fashionable clandestine marriages.

The chapel was built about 1730, in consequence

clergyman," and in the *Daily Advertiser* of Dec. 24, 1755, is an advertisement of his, dated from Newgate, where he defends his conduct and principles, and concludes with an appeal to the public for their beneficence towards the support of his wife, children, and grandchild. He had been tried, in 1748, "for marrying Jonathan Brooks to Miss Mary Redding, spinster, in an empty house, against her will."

of the increase of new squares and streets in that neighbourhood, and the person chosen to officiate there was the renowned and Rev. Alexander Keith, who began to marry *ad libitum*, and to advertise in the papers the advantages of a wedding at May Fair, where Lord Orford describes him to have constructed a "very bishopric of revenue." These practices gave offence to Dr. Trebeck, then rector of St. George's, Hanover Square, who commenced a suit at Doctors' Commons against Keith, to which he appeared personally, and defended himself at considerable length;* not, however, with success, for, on the 27th October, 1742, he was excommunicated,† and, on the 24th of January following, a *significavit* was decreed for his apprehension.

In April, 1743, he was committed to the Fleet;‡ but the weddings nevertheless continued§ at May

* In his allegations he stated that he had been ordained priest by the Bishop of Norwich, by Letters Dimissory from the Bishop of London, about the 13th of June, 1731. That he was appointed one of the preachers by an Instrument under the hands and seals of the major part of the proprietors of the chapel. That at the time of his nomination he was Reader at the Rolls' Chapel.

† Keith hereupon retaliated, and had the audacity to excommunicate at his chapel Bishop Gibson, Dr. Andrews, Judge of the Court, and Dr. Trebeck.

‡ The *Daily Post* says, "to *Newgate*, for contempt of the Holy and Mother Church."

§ Horace Walpole in a letter to Mr. afterwards Sir Horace Mann, dated Arlington Street, Feb. 27, 1752, says, "The

Fair, where he fitted up a house as a chapel, as will appear by the following advertisement:—

"To prevent mistakes, the little new chapel in May Fair, near Hyde Park corner, is in the corner house opposite to the City side of the great chapel, and within ten yards of it, and the minister and clerk live in the same corner house, where the little chapel is, and the license on a crown stamp, minister's and clerk's fees, together with the certificate, amount to one guinea as heretofore, at any hour till four in the afternoon. And that it may be the better known, there is a porch at the door like that of a country church."—*Daily Post, July 20, 1744.*

Various reports were circulated after his imprisonment; one was that he had a little chapel in the Fleet, where in one year he married thousands, while the rector of St. Anns, a large and populous parish, married but fifty within the same period; and in the case of Morris *v.* Miller (Easter Term, 1767), it was stated that Keith, who had married the parties, was transported, and the clerk dead. No marriages of Keith's have been met with in the Fleet, nor has it

event which has made most noise since my last is the extempore wedding of the youngest of the two Gunnings," and then describes an assembly at Lord Chesterfield's, where the Duke of Hamilton made love to Miss Gunning, and then proceeds, "However, two nights afterwards being left alone with her whilst her mother and sister were at Bedford House, he found himself so impatient that he sent for a parson. The Doctor refused to perform the ceremony without license and ring. The Duke swore he would send for the Archbishop; at last they were married with a ring of the bed-curtain, at half an hour past twelve at night, at May Fair chapel."

been found that he was ever transported, but he died in the Fleet Prison on the 13th December, 1758.

The passing of the Marriage Act put a stop to the marriages at May Fair; but the day before the Act came into operation (Lady Day, 1754), sixty-one couples were married there.

GRETNA GREEN MARRIAGES.

Gretna Green, famous in the annals of matrimony, in Dumfries-shire, near the mouth of the river Esk, is situated about ten miles from Carlisle, and nine from Annan.

This little village was the first convenient halting place for runaway couples from England, and formerly supplied an easy mode of evading the English law of marriage, which required the consent of parents or guardians, publication of banns, and the presence of a priest, all of which involved considerable publicity, and an inconvenient delay, but which were easily and legally dispensed with by impatient couples passing the English border into Scottish ground. The rule being that a marriage was valid if contracted according to the law of the place where the parties enter into the contract, it was easy for English couples to avail themselves of the mode of contracting marriage allowed by the law of Scotland, which required nothing but a mutual declaration of marriage to be

exchanged before witnesses—a ceremony which could be performed instantly—and it was immaterial whether the parties were minors or not. The declaration of marriage being exchanged, the parties could return into England at once, and their marriage was held ever after to be valid.

Pennant, in his *Tour in Scotland*, thus describes the accommodating locality:—"At a short distance from the bridge is the little village of Gretna, the resort of all amorous couples whose union the prudence of parents or guardians prohibits. Here the young pair may be instantly united by a fisherman, a joiner, or a blacksmith, who may marry for a fee varying in value from two guineas to a glass of whisky. But the price is generally adjusted by the information of the postilions from Carlisle, who are in the pay of one or other of the above worthies; but even the drivers, in case of necessity, have been known to undertake the sacerdotal office. This place is distinguished from afar by a small plantation of firs, the Cyprian grove of the neighbourhood, a sort of landmark for fugitive lovers. As I had a great desire to see the high priest, by stratagem I succeeded. He appeared in the form of a fisherman, a stout fellow in a blue coat, rolling round his solemn chops a quid of tobacco of no common size. One of our party was supposed to come to explore the coast. He questioned him about the price, which, after eyeing us attentively, he left to

our honour. The Church of Scotland does all that it can to prevent these clandestine marriages, but in vain, for these infamous couplers despise the fulminations of the kirk, and excommunication is the only penalty it can inflict."

The first person that twined the bands of Hymen at Gretna Green is supposed to have been a man named Scott, who resided at the Rigg, a few miles from the village, about the year 1750. He was considered a shrewd, crafty fellow, and little more is known of him. His successor was an old soldier, named George Gordon, who invariably appeared at the altar dressed in a full military uniform of antiquated appearance. He wore a huge cocked hat, red coat, jack boots, and generally had a ponderous sword dangling by his side. When time had levelled the old soldier, there arose many claimants for the office of high priest. The chief share of the plunder, however, fell to the lot of Joseph Paisley, or Pasley, fisherman, smuggler, tobacconist, and reputed "blacksmith," the latter being allusive to Vulcan's employment as the celestial priest of matrimony. On more than one occasion he received the handsome fee of a hundred guineas. The Earl of Westmoreland, Lord Deerhurst, and one or two others, paid fully that sum, and many of the inferior fees were so large that the "priest," had he been prudent, might have lived merrily and yet died rich, instead of poor as he

did. After his decease he was succeeded by his son-in-law, Robert Elliott, who afterwards published a curious little book, entitled *The Gretna Green Memoirs*, in which he records the fact that, between the years 1811 and 1839 he united no less than 7,744 persons, which, as he wrote to *The Times* in consequence of his statement being called in question, "I can show registers for from my commencement, and which either you or any respectable individual may inspect here, and which I can substantiate on oath."

Elliott had for a rival another old soldier, named David Laing. Latterly, however, the competition increased, and the different so-called "parsons" resorted to different means to acquire the best share of the runaways. Ultimately the postboys were taken into partnership, as they had the power of driving to any house they pleased. Each practitioner had his own stated rendezvous; and so strong did this description of opposition run, that at last the postboys obtained one entire half of the fees. The business got rapidly worse, until the passing of the Act 19 and 20 Victoria, cap. 96, which assimilated the laws of the two countries, virtually put a stop to it altogether.

The death of a "priest" was recorded so recently as 1872, when the obituary notice of Simon Lang appeared in the *Glasgow Herald;* and a man named Thomas Blythe was a witness in the Court of Probate at Westminster in 1853, who stated that he lived at

Springfield, Gretna Green, in Scotland, that he was in the agricultural line, but used to do a small stroke of business in the "joining" line as well.

The ceremony, as performed by Elliott, was very simple, as the following transcription from his *Memoirs* will show. He says:—"As the marriage ceremony performed by me and my predecessor may be interesting to many of my readers, I give it *verbatim*:—

"The parties are first asked their names and places of abode; they are then asked to stand up, and enquired of if they are both single persons; if the answer be in the affirmative, the ceremony proceeds.

"Each is next asked, 'Did you come here of your own free will and accord!' Upon receiving an affirmative answer, the priest commences filling in the printed form of the certificate. The man is then asked, 'Do you take this woman to be your lawful wedded wife, forsaking all others, and keep to her as long as you both shall live?' He answers, 'I will.' The woman is asked the same question, when being answered the same, the woman then produces a ring, which she gives to the man, who hands it to the priest; the priest then returns it to the man, and orders him to put it on the fourth finger of the woman's left hand, repeating these words, 'With this ring I thee wed, with my body I thee worship, with all my goods I thee endow, in the name of the Father, Son, and Holy Ghost. Amen.'

"They then take hold of each other's right hands, and the woman says, 'What God joins together let no man put asunder.' Then the priest says, 'Forasmuch as this man and this woman have come together by giving and receiving a ring, I therefore declare them to be man and wife before God and these witnesses, in the name of the Father, Son, and Holy Ghost. Amen.'"

The marriage at Gretna Green of the Earl of Westmoreland with Miss Child, the heiress of the great banker, was long remembered for one circumstance. The fugitive pair being closely pursued, and nearly overtaken within a few miles of the "border," the Earl, to gain a start of ten minutes, drew a pistol and shot the leading horse of Mr. Child's carriage, while one of his servants cut the straps behind. The elder daughter of this runaway marriage, Lady Sophia Fane, inherited the great fortune of her grandfather, including Child's Bank at Temple Bar, and married Lord Jersey.

The following memorable marriages at Gretna Green are all more or less circumstantially detailed in Elliott's *Memoirs*:—

1812.—Rev. Mr. Freemantle, English clergyman.

C. Ewen Law, son of Lord Ellenborough, and Miss Nightingale.

1815.—A "droll gaberlunzie" (*i.e.* beggar) having neither legs or arms, to a well-looking and youthful

damsel, "both appearing anxious for the ceremony," to the disgust even of the "parson" himself.

1816.—Lord Chief Justice Erskine, who was so well pleased with the services of Elliott that he gave him a fee of twenty pounds. Within a year, however, at the instigation of relatives, he tried to get a divorce by the Scottish law, but could not, the marriage being declared legal and valid by the Court of Session.

1826.—E. Gibbon Wakefield with Miss Turner. This marriage created a great public sensation, and was afterwards annulled by special Act of Parliament, and Wakefield tried and convicted for abduction.

"HAND-FASTING" IN SCOTLAND.

Hand-fasting, or hand-fisting, was a form of marriage for a limited period, which prevailed in some parts of Scotland up to the early part of the last century. It was most common in Eskdale, at the confluence of the Black and White Esks. One of the contributors to Sir John Sinclair's *Statistical Account of Scotland*, writing in 1794, says:—At an annual fair, held time out of mind, but now entirely laid aside, it was the custom for the unmarried persons of both sexes to choose a companion according to their liking, with whom they are to live till that time next year. This was called *hand-fasting*, or hand in fist. If they were pleased with each other

at that time, they then continued together for life; if not, they separated, and were free to make another choice as at the first. The fruits of the connexion, if there were any, was always attached to the disaffected person.

In later times, when this part of the country belonged to the Abbacy of Melrose, a priest, to whom they gave the name of "Book i' Bosom"—either because he carried in his bosom a bible, or perhaps a register of the marriages—came from time to time to confirm the marriages. Eskdale is only a short distance from the Roman encampment of Castle-o'er. May not the fair have been first instituted when the Romans resided there? and may not the "hand-fasting" have taken its rise from their manner of celebrating marriage, *ex usu*, by which, if a woman, with the consent of her parents or guardians, lived for a year with a man, without being absent three nights, she became his wife? Perhaps, when Christianity was introduced, this form of marriage may have been looked upon as imperfect without confirmation by a priest, and therefore one may have been sent from time to time for this purpose.

Instances of Hand-fasting as far north as the Hebrides have been narrated by travellers in that then remote part of Scotland.

CHAPTER V.

THE DUNMOW FLITCH OF BACON.

ALTHOUGH this old custom is not, strictly speaking, a marriage ceremony, still, as it is a reward for the honourable performance of the duties and true objects of married life, we have no doubt that the following historical and descriptive account of it will be welcome to the readers of the present work.

It is from the pen of our friend, Mr. William Andrews, F.R.H.S., author of an interesting "History of the Dunmow Flitch of Bacon Custom."

The custom of presenting a flitch of bacon to any married couple who can swear that neither of them in a twelvemonth and a day from their marriage has ever repented of his or her union, was established at the Priory of Dunmow, Essex, in 1104, by the Lady Juga, sister of Ralph Baynard, who held the manor at the time of the Domes-day Survey. The monastic buildings are now entirely razed to the ground. A little of the Priory Church remains, which forms the east end of the choir and the north

aisle of the Parish Church of Little Dunmow. Here, among other monuments, is that of Lady Juga, the foundress, and also a sculptured figure in alabaster of the "fair Matilda," daughter of the second Walter Fitzwalter, renowned in story as the wife of Robin Hood.

Sir William Dugdale (who was born in 1605, and died in 1686), in his "Monasticon," tells the story of the "fair Matilda," and, in allusion to the origin of the Flitch of Bacon, states—"Robert Fitzwalter, who lived long beloved by King Henry, the son of King John (as also of all the realm), betook himself in his latter days to prayer and deeds of charity, and great and bountiful alms to the poor, kept great hospitality, and re-edified the decayed Priory of Dunmow, which Juga, a most devout and religious woman, had builded; in which Priory arose a custom, began and instituted either by him or some of his ancestors, which is verified by the common saying or proverb, 'That he which repents him not of his marriage, either sleeping or waking, in a year and a day, may lawfully go to Dunmow and fetch a gammon of bacon.' It is certain that such a custom there was, and that the bacon was delivered with such solemnity and triumph as they of the Priory and town could make—continuing till the dissolution of that house. The party or pilgrim took the oath before the prior of the convent, and the oath was

administered with long process and much solemn singing and chanting."

The "Vision of Piers Plowman," written about 1362, contains a reference to the Dunmow flitch. In the following lines (which are slightly modernised to render them intelligible) the satirist adverts to the hasty and ill-assorted marriages that followed the great pestilence, the "black death:"—

> Many a couple since the Pestilence
> Have plighted them together;
> The fruit that they bring forth
> Is foul words,
> In jealousy without happiness,
> And quarrelling in bed;
> They have no children but strife,
> And slapping between them:
> And though they go to Dunmow
> (Unless the devil help!)
> To follow after the Flitch,
> They never obtain it;
> And unless they both are perjured,
> They lose the Bacon.

In the "Prologue of the Wife of Bath's Tale," by Chaucer, the merry wife relates how she treated her husbands, and shows they had little chance of obtaining the prize of matrimonial felicity. She observes—

> The bacoun was nought fet for [t]hem, I trowe,
> That som men feeche in Essex at Dunmowe.

About the year 1445 appeared a sort of paraphrase

in verse of the Ten Commandments, and of which some extracts appear in "Reliquæ Antiquæ." The author, commenting on the Seventh Commandment, bewails the corruption of the period, that he could

> ———find no man now that will inquire
> The perfect ways unto Dunmow,
> For they repent them within a year,
> And marry within a week, I trow.

Allusions to the custom have been found by Mr. Thomas Wright, M.A., F.S.A., in MSS. of the latter part of the sixteenth century, at Oxford and Cambridge. Writing in 1659, Howell says—

> Do not fetch your wife from Dunmow,
> For so you may bring home two sides of a sow.

According to Morant, the historian of Essex, "the prior and canons were obliged to deliver the bacon to them that took the oath, by virtue (as many believe) of a founder or benefactors' deed or will, by which they held lands, rather than by their own singular frolic and wantonness, or more probably it was imposed by the Crown, either in Saxon or Norman times, and was a burthen upon the estate." It is stated that after the pilgrims, as the claimants were termed, had taken the oath, they were taken through the town in a chair, on men's shoulders, with all the friars, brethren, and townsfolk, young and old, male

and female, after them, with shouts and acclamations, and the bacon was borne before them on poles.

From the Chartulary of the Priory, which is deposited in the British Museum, it appears that only three couples obtained the bacon previous to the suppression of the religious houses. These were respectively on the 27th April, 1445, in the year 1467, and on the 8th of September, 1510. The following are taken from the original entries now in the British Museum :—

MEMORANDUM.—That one Richard Wright, of Badbourage, near the city of Norwich, in the county of Norfolk, yeoman, came and required the bacon of Dunmow on the 27th day of April, in the 23rd year of the reign of King Henry VI., and according to the form of the Charter, was sworn before John Cannon, prior of this place and the convent, and many other neighbours, and there was delivered to him, the said Richard, one flitch of bacon.

MEMORANDUM.—That one Stephen Samuel, of Little Easton, in the county of Essex, husbandman, came to the Priory of Dunmow, on one Ladyday in Lent, in the seventh year of King Edward IV., and required a gammon of bacon, and was sworn before Roger Bulcott, then prior of the convent of this place, as also before a multitude of other neighbours, and there was delivered to him a gammon of bacon.

MEMORANDUM.—That in the year of our Lord 1510, Thomas Le Fuller, of Coggeshall, in the county of Essex, came to the Priory of Dunmow, and on the 8th September, being Sunday, in the second year of King Henry VIII., he was, according to the form of the Charter, sworn before John Tils, the prior of

the house and convent, as also before a multitude of neighbours, and there was delivered to him, the said Thomas, a gammon of bacon.

From the foregoing it will be seen two obtained gammons and the other a flitch of bacon. The custom was kept up after the suppression of the priory. The ceremony was performed by the steward of the barony of Dunmow (late the priory), and a jury of maidens and bachelors, at court barons, held for that manor. We gather from Morant the particulars of the next presentation. It is stated that a court baron for the manor of Dunmow Priory, before Sir Thomas May, Knight, being lord, on the 7th June, 1701, in the thirteenth year of King William III., Thomas Wheeler, gent., being steward, the homage being five fair ladies, spinsters, namely, Elizabeth Beamont, Henrietta Beamont, Annabella Beamont, Jane Beamont, and Mary Wheeler, who, being sworn, found and presented that John Reynolds, steward of Sir Charles Barrington, of Hatfield Broad Oak, Essex, and Ann his wife; and William Parsley, of Much Easton, Essex, butcher, and Jane his wife, by reason of their quiet, peaceable, tender, and loving cohabitation for the space of three years then last past and upwards, were fit and qualified persons to be admitted by the court to receive the ancient and accustomed oath, whereby to entitle themselves to have the bacon of Dunmow delivered

unto them according to the custom of the manor. Accordingly, on their taking the oath, kneeling on two great stones near the church door, the bacon was delivered to each couple.

The next claim was granted in the year of grace 1751, and the official account is as follows:—

The Manor of Dunmow late the Priory in Essex.

THE SPECIAL COURT BARON of Mary Hallett, Widow, Lady of the said Manor, there held for the said Manor, on Thursday, the twentieth day of June, in the five and twentieth year of the reign of our Sovereign Lord George the Second, by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, and in the year of our Lord, One Thousand Seven Hundred and Fifty One, before George Comyns, Esquire, Steward of the said Manor.

HOMAGE.

Wm. Townend, Gent.
Mary Cater, Spinster.
John Strut, the yor., Gent.
Marth. Wickford, Spinster.
Jas. Raymond, the yr. Gent.
Elizabeth Smith, Spinster.

Sworn.

Daniel Heckford, Gent.
Catherine Brett, Spinster.
Robert Mapletoft, Gent.
Eliza Haslefoot, Spinster.
Richard Birch, Gent.
Sarah Mapletoft, Spinster.

Be it remembered, that at this Court, it is found and presented by the homage aforesaid, that Thomas Shakeshaft, of Weathersfield, in the county of Essex, weaver, and Ann, his wife, have been married for the space of seven years last past and upwards. And it is likewise found, presented, and adjudged by the homage aforesaid, that the said Thomas Shakeshaft, and Ann, his wife, by means of their quiet, peaceable, tender, and loving cohabitation, for the space of time aforesaid, as

appears to the said homage, are fit and qualified persons to be admitted by the Court to receive the ancient and accustomed Oath, whereby to enable themselves to have the Bacon of Dunmow delivered unto them, according to the custom of this manor. Whereupon at this Court, in full and open Court, came the said Thomas Shakeshaft, and Ann, his wife, in their proper persons, and humbly prayed they might be admitted to take the oath aforesaid. Whereupon the said steward, with the jury, suitors, and other officers of the Court, proceeded with the usual solemnity to the ancient and accustomed place for the administration of the oath, and receiving the bacon aforesaid (that is to say), to the two great stones lying near the church door, within the said manor, where the said steward did administer unto them the accustomed oath, in the words, or to the effect following (that is to say) :—

You shall swear by custom of confession,
That you ne'er made nuptial transgression ;
Nor since you were married man and wife,
By household brawls or contentious strife,
Or otherwise at bed or at board,
Offended each other in deed or word ;
Or in a twelvemonth and a day,
Repented not in thought any way ;
Or since the parish clerk said "Amen,"
Wished yourselves unmarried again,
But continued true, and in desire,
As when you joined hands in holy quire,

And immediately thereupon the said Thomas Shakeshaft, and Ann, his wife, claiming the said bacon, the Court pronounced the sentence for the same in these words, or to the effect following, to wit :—

Since to these conditions without any fear,
Of your own accord you do freely swear ;

A whole gammon of bacon you shall receive,
And bear it away with love and good leave;
For this is the custom of Dunmow well known,—
Tho' the pleasure be ours, the bacon's your own.

And accordingly a gammon of bacon was delivered to the said Thomas Shakeshaft, and Ann, his wife, with the usual solemnity.

An account of the presentation will be found in the *Gentleman's Magazine* and the old *London Magazine* for the year 1751, from which it appears that the successful candidates realised a large sum of money by selling slices of the bacon to those who witnessed the ceremony. It is estimated that some five thousand persons were present. In a large Hogarthian print, from a painting by David Ogborne, there is a representation of the procession on this occasion. In the picture we see the couple carried in a single chair on men's shoulders, the curate of the parish walking before them in his bands and gown, and a crowd of people shouting and huzzaing. At the same time another engraving was published, which shows the couple kneeling on two stones taking the oath in the presence of the jury of maidens and bachelors.

The antique chair in which the "pilgrims" were carried on the occasion is still kept in the chancel of Little Dunmow Church. Its dimensions are such as to bring the loving pair who may occupy it in close juxtaposition.

An application for the prize was made in 1851

(after the lapse of just a century) by Mr. and Mrs. Hurrell, owners and occupiers of a farm at Felsted, Essex. As the custom had been so long dormant, the Lord of the Manor of Dunmow Priory did not entertain the application. When the public heard of the refusal on the part of the Lord of the Manor to reward the happy couple for their matrimonial felicity, the inhabitants of Dunmow and district resolved to entertain the claim, and a committee being formed, they invited Mr. and Mrs. Hurrell, on the 16th July, 1851, to a public *fete* at Easton Park, where the loving pair, after the oath had been administered to them by Mr. Pavey, received a gammon of bacon amidst the tremendous cheering of the gathering.

Shortly after the publication of Mr. W. Harrison Ainsworth's novel, "The Flitch of Bacon," several of the inhabitants of Dunmow met, and having formed a committee, agreed that the ancient custom ought to be revived, and a resolution to that effect was passed. Particulars of the meeting having been communicated to Mr. Ainsworth, he replied as follows:—

I am happy to find I have been in some measure instrumental in reviving the good Custom of Dunmow. It will give me pleasure to co-operate with the committee, and I beg to say I will gladly present a Flitch of Bacon to any couple who may claim it next summer, and who can justify their title to the prize. I shall also be happy to contribute five guineas towards the expenses of the entertainment on the occasion, which I feel certain will be carried out.

After the receipt of this letter the committee again met, and it was agreed that the surplus of the receipts arising from the intended presentation of the Flitch should be given towards embellishing the Dunmow Town Hall, and furnishing that building with an illuminated clock. The following notice appeared in the local newspapers :—

Notice is hereby given, that all claimants for the Flitch of Bacon to be presented at Dunmow, in July, 1855, by Wm. Harrison Ainsworth, Esq., must forward their applications before the 24th June next, and attend personally at the Town Hall, Dunmow, to prove their title to the prize in open court. Such claimants and their witnesses will be examined before a jury of maidens and bachelors, and will be required to take the oath according to old Custom. The successful candidates will be afterwards carried in procession to a *fete* to be held near the town. The Committee have to urge on claimants, that the prize must not be estimated by its cost, but by the distinction it offers to those who may be fortunate enough to obtain it. Enviable are the wedded pair on whom the prize is conferred, since the acquisition establishes a claim of honour and respect. To say that a couple "deserve the Flitch" is a high compliment; to say that "they have actually won it," is to proclaim them amongst the best and happiest of mankind.—By order of the Committee.

CHARLES PAVEY.

After the appearance of this announcement, numerous claims were made, and two couples were selected, namely, Mr. James Barlow and Hannah, his wife, of Chipping Ongar, where Mr. Barlow

carried on business as a builder, and the Chevalier and Madame de Chatelain. We are enabled to furnish our readers with a copy of the letter addressed to Mr. Ainsworth by Madame Clara de Chatelain :—

Might I trouble you to inform me in what manner the candidates for the flitch of bacon, you propose offering to any couple on condition to take the necessary oath, are to put themselves sur les rangs for obtaining this honour, presuming that in these days of mutual alliance no objection will arise on the score of one of the pair being a foreigner, especially as he is naturalised.

You must know that as far back as 1845, we applied for the flitch at Little Dunmow, when the lord of the manor informed us the custom had fallen into desuetude, and considered it would tend to no good to revive it! Subsequently, we wrote three years ago to the rector, to inquire whether there was any truth in a newspaper account of a flitch purporting to have been given at Little Dunmow, but he himself had only seen it in print, not in reality. At the same time, he very considerately hinted that I did not know all the disagreeables we should have to go through on such an occasion—instancing kneeling on sharp stones, &c., to say nothing of considerable fees, rather a formidable prospect for poor authors. Would you, therefore, be at the trouble, while informing me how to apply for the flitch, to state whether all the old ceremonies are to be preserved, or are they to be modernised to suit the more fastidious taste of the 19th century? At the same time, I must say we are not a couple to take alarm at trifles, and having steered clear of the shoals and quicksands of quarrel nearly twelve years of menage (which people seem to think so difficult an achievement), it would not be a little that would prevent

our becoming candidates for the coming glory of the flitch. —With the chevalier's best compliments, I remain, Sir, your obedient servant,

CLARA DE CHATELAIN.

London, 3rd January, 1855.

The county journals contained a full notice of what took place on the 19th July, 1855, when the presentation took place. The Town Hall was fitted up with jury-box, president's chair, and table for counsel, and by two o'clock the hall was filled, the ladies forming the greater part of the audience. After a jury of six ladies and six gentlemen had been obtained, the claimants were introduced and received with hearty cheers of welcome. The chair was taken by Mr. Ainsworth, who commenced the proceedings by reading an historical account of the custom and its revival. Mr. Bell, as counsel, then opened the case on the part of the claimants, and he was followed by Mr. Costello on the part of the court. Mr. Barlow (who appeared to be between forty and fifty) was then subjected to examination, and stated that he began life as a plough boy, and afterwards went four years as postilion to a lady. He then went on to detail, in reply to questions in a style of legal burlesque, that he had never had any dispute with his wife—never spoke a word to annoy or wound her feelings. Mary Ann Clarke testified to their connubial felicity, as did Mr. William Nicholas, governor of Ongar Union, who considered they were

fully entitled to the flitch. The question was then put to the jury, who unanimously found them entitled to the bacon—a verdict which was hailed with plaudits. In a similar manner the formalities were gone through with respect to the Chevalier and Madame de Chatelain, who were also declared entitled.

The president, jurors, &c., left the court, and, amidst the multitude without, the procession was formed in the following order:—

Marshal.

Stud of horses, mounted by yeomen in appropriate dresses, carrying banners with the names of all the claimants since the 13th century inscribed on them, and the arms of persons associated with the custom.

Ladies with garlands.

Banners borne by rustics borne uniformly.

Maidens and bachelors of the jury in a carriage.

The Clerk of the Court, the Crier of Court, the Counsel in a carriage.

Other officers of the Court.

Gentlemen with wands, walking.

Flitch of Bacon borne by four yeomen.

Band.

Officers of the Court and gentlemen with wands.

Mr. and Mrs. Barlow carried on a chair on men's shoulders.

Gentlemen with wands.

Banners borne by rustics.

Two minstrels playing pipe and tabor.

Flitch of Bacon.

Band.

Le Chevalier and Madame de Chatelain carried on a chair on men's shoulders.

Mr. Wm. Harrison Ainsworth in a carriage.

The procession took its course through the principal street of the town, halting at the market cross, where the proclamation was made by sound of trumpet and drum, that the flitches had been adjudged to the respective claimants, and would be publicly delivered to them in the field. The party then proceeded to a neighbouring field, where a large pavilion had been erected. A stage was placed inside the tent for the officers, counsel, and claimants. After a solemn declaration had been made by each claimant, who knelt down on stones prepared for them, Mr. Ainsworth delivered to each couple a flitch of bacon. In mock official form the following record was made:—

Town Hall, Dunmow.

The special court there, held on Thursday, the 19th day of July, in the 19th year of the reign of our Sovereign Lady Victoria, by Grace of God of Great Britain and Ireland, Queen, Defender of the Faith, and in the year of our Lord one thousand eight hundred and fifty-five, before William Harrison Ainsworth, Esquire.

Jury.

Maidens. Bachelors.

Be it remembered that at this court it is found and presented that Jean Baptiste Francois Ernest de Chatelain, of Grafton Place, Euston Square, London, author, and Clara, his wife, have been married for the space of twelve years last past and upwards. And it is likewise found, presented, and adjudged by the court that the said Jean Bap. Fr. Ernest de Chatelain, and Clara, his wife, by means of their quiet,

peaceable, tender, and loving cohabitation for the space of time aforesaid, are fit and qualified persons to be admitted by the court to have the bacon of Dunmow delivered to them according to custom. Whereupon at this court, in full and open court, came the said J. B. F. Ernest de Chatelain, and Clara, his wife, in their own proper persons, and humbly prayed they might be admitted to make their solemn declaration; and the said W. H. Ainsworth, with the jury, witnesses, and officers of the court, having heard the evidence adduced and counsel on both sides, adjudged the said J. B. F. Ernest de Chatelain and Clara, his wife, entitled to claim the said Flitch of Bacon, and with the claimants, proceeded with the usual solemnity to the place for administration of the declaration, and receiving the bacon aforesaid, that is to say, to two great stones in Windmill Field, Dunmow, aforesaid, where the said J. B. F. Ernest de Chatelain and Clara, his wife, kneeling down on these said two stones, Charles Pavey, clerk of the court, did administer unto them the accustomed solemn declaration [in nearly the same words as before given].

And immediately thereupon the said J. B. F. Ernest de Chatelain, and Clara, his wife, claiming the said bacon, the court pronounced the sentence for the same in these words, or to the effect following (to wit):—

> Since to these conditions without any fear,
> Of your own accord you do freely declare,
> A whole flitch of bacon you shall receive
> And bear it hence with love and good leave;
> For this is our custom at Dunmow well known,—
> Though the pleasure be ours, the bacon's your own.

—In pursuance whereof a flitch of bacon was publicly delivered by the said W. H. Ainsworth, Esq., to the said J. B. F. Ernest de Chatelain, and Clara, his wife, in Windmill Field, Dunmow,

aforesaid, with usual solemnity, on the day and year before mentioned.

(Signed)

JEAN BAPTISTE F. ERNEST DE CHATELAIN,
CLARA DE CHATELAIN,* } Claimants.

W. HARRISON AINSWORTH, Donor.
CHARLES PAVEY, Clerk of the Court.

A similar record was made as to the two other claimants, Mr. and Mrs. Barlow. The flitch has since been claimed and presented in 1857, 1869, 1874 and July 17, 1876. If any of our readers feel entitled to the flitch, the Clerk of the Court, J. W. Savill, Esq., of Dunmow, will be happy to attend to their applications. In concluding, we remind our friends that:—

A year and a day is the period named
When, according to custom, the flitch may be claimed:—
Provided the parties can swear and prove,
They have lived the whole time in true conjugal love.

* Madame de Chatelain died June 30, 1876, deeply regretted by her husband and many friends. She was a most gifted and estimable lady, and her numerous writings bear testimony to the purity of her mind.

CHAPTER VI.

MATRIMONIAL ECCENTRICITIES.

FOND OF WEDLOCK.

It is usually considered a noteworthy circumstance for a man or woman to have been married three times, but of old this number would have been little thought of. St. Jerome mentions a widow that married her twenty-second husband, who in his turn had been married to twenty wives—surely an experienced couple! A woman named Elizabeth Masi, who died at Florence in 1768, had been married to seven husbands, all of whom she outlived. She married the last of the seven at the age 70. When on her deathbed she recalled the good and bad points in each of her husbands, and having impartially weighed them in the balance, she singled out her fifth spouse as the favourite, and desired that her remains might be interred near his. The death of a soldier is recorded in 1784, who had had five wives; and his widow, aged 90, wept over the grave of her fourth husband. The writer who mentioned these facts naïvely added,

"The said soldier was much attached to the married state!" There is an account of a gentleman who had been married to four wives, and who lived to be 115 years old. When he died he left twenty-three "children" alive and well, some of the said children being from three to fourscore. A gentleman died at Bordeaux in 1772, who had been married sixteen times.—*Robert Chambers.*

A MARRIAGE OF CONVICTS.

A strange wedding took place at the Mairie of the 12th Arrondissement, situated on the Place de l'Eglise, at Bercy. Maillard, the leader of a gang of thieves, supposed to have committed several murders, who had become the very terror of the interior boulevards, was married to Eugenie Piat, a woman of ill-fame, who lured to her den the victims robbed by her male accomplice, while Vrignault, Maillard's lieutenant, offered at the same time his hand and heart to Hortense Couturier, worthy, as regards crime and debauchery, of her convict husband. Maillard, who is only twenty-five, was, according to his statement, a carrier by trade, but his antecedents, as adduced by the police, prove that since he left the reformatory, where he had been sent until he was thirteen, his has been one long career of undetected crime. As he appeared on the day of his trial, his face showed that

he was not devoid of energy or intelligence. He seemed quite at ease when seated in the dock at the Court of Assize, and when not talking with his affianced, Eugenie Piat, who sat behind him, for whom, as he said, he was ready to "embrace the widow," the cant term for being guillotined, he was looking round the court, nodding to some sinister-looking acquaintance who might have been found among the audience. Maillard happened to say one day, when being tried for the offence which he has been arrested for, that if the doors of the court were closed and the criminal antecedents of each individual examined into, some of the most adroit thieves in Paris would be taken, a remark which caused some uneasiness among the audience, and many of the seats to be deserted. On the first trial the two women were not implicated, but when Maillard found that he had got twenty years he turned informer, so that he and his lieutenant, Vrignault, might find the two women in the penal settlement where they were to be sent. In exchange for a promise from the authorities that a double marriage would be permitted, Maillard enabled the police to lay hands on half-a-dozen members of his gang, and to get the two women convicted, the latter not demurring; so strong was their affection for their degraded paramours that they wished for nothing better than to be married to them, and follow them to some convict

settlement, such as Cayenne, where every advantage is offered to married convicts, so as to induce them to colonise. Eugenie Piat, dressed in the clothes worn by the prisoners at Saint Lazare, is under twenty, her features are pretty and regular, vice has stamped none of its indelible traces on her youthful face, which became loathsome as she confessed, smiling, and with revolting cynicism, the part she had taken in the different robberies laid to the charge of her lover. Vrignault is a common-looking ruffian, a regular gaol-bird, a professional thief, whose sinister expression of countenance is increased by a scar extending from his mouth to his eye, said to have been caused by a stab received from some friend in a drunken quarrel. Hortense Courturier is a vulgar-looking creature, coarse and bloated, whose face bears out the statement that for the last fifteen years she has pursued a career of debauchery. Everything was arranged by the police for the double marriage. Four cabs left the prison at Mazas on Sunday morning for the Mairie. Each cab contained one of the convicts, well guarded by the police, and the handcuffs were removed, since the French law prescribes that the civil marriage shall take place in perfect liberty. Arrangements were made so as to frustrate any attempt to escape on the part of the convicts, or to rescue them on the part of their friends. The eight policemen were the witnesses of these strange

marriages, and the nuptial benediction was given after the civil ceremonies in the chapel at Mazas, all the doors of which were left open until the affair was over, and the four prisoners parted to meet again at Cayenne, or some other penal settlement, where the next generation may perhaps be better than their fathers and mothers.

MARRIAGE BY PROXY.

In marriage by proxy, it was formerly the custom for the proxy to introduce his right leg up to the knee into the bed of the princess whom he married. Louis de Baviare, who married the Princess Maria de Bourgogne, daughter of Charles, Duke of Bourgogne, in the name of Archduke Maximilian of Austria, performed this ceremony. The object of the ceremony was to render the marriage more certain, it being supposed that the princess, who had submitted to this kind of approach on the part of man, could not depart from her engagement and take another husband.

It is said that the Emperor Maximilian was married by proxy to Anne de Bretagne, who, nevertheless, afterwards married Charles VIII. of France, her marriage with Maximilian never having been consummated. But from a scruple of conscience or some other cause, historians relate, that it was

necessary to have recourse to the arguments of many theologians, and to examples drawn from holy writ, before the lady could be brought to listen to the proposition of her marriage with Charles VIII.

If the early historians may be believed, the first marriage by proxy was that of Clovis of France with Clotilde; Aurele having married Clotilde at the court of Bourgogne, in the name of Clovis, his master, by giving her a ring and other pledges of a legitimate marriage. The ancient practice of placing the proxy's leg in the bed of the bride has been long since discontinued.

It existed, however, in Poland, in the time of Hierera, who, in speaking of the marriage of Cardinal Radzivil with the Archduchess Ann of Austria, says, that the proxy of King Sigismund III. slept completely armed at the side of the new Queen, in conformity with the ceremony, *que les reges de Polonia ental caso accastumbran.*

A king's proxy is usually a prince of the royal blood; if he be not, he is not allowed to take the hand of the princess, but to place his by the side of hers.

BURIAL OF A FEMALE DRAGOON.

The following is from the *London Magazine* for July, 1739:—

"At *Chelsea*, Mrs. Christiana Davis, who for several years served as a Dragoon undiscover'd in the Royal *Irish* Inniskilling Regiment; but receiving a wound in K. Williams Wars at *Aghrim*, in *Ireland*, she was then discover'd; tho' her Comrade had not the least suspicion of her being a Woman: She behaved with great Valour, was afterwards in *Flanders*, and was very useful in a Battle or a Siege to supply the Soldiers, &c., with Water and other Necessaries, even to the Mouth of a Cannon. She, for her courageous Behaviour, obtain'd his late Majesty's Letter for an allowance out of *Chelsea* College of 1*s. per* day, which she receiv'd till her Death. And her Corpse, according to her desire, was interr'd amongst the old Pensioners in Chelsea Burying-Ground, and three grand Vollies fired over her Grave."

Faulkner, in his *History of Chelsea*, quotes the above statement, and adds that she was well respected by many persons of distinction and general officers, that her third husband was a pensioner in the Royal Hospital, and that she resided the latter part of her life at Chelsea, being principally supported by the charity of some persons of quality.

PETER THE GREAT'S MATRIMONIAL JOKES.

In 1710, Peter the Great, Emperor of Russia, celebrated a marriage of dwarfs at St. Petersburg, which was attended with great parade. On a certain day, which he had ordered to be proclaimed several months before, he invited the whole body of his courtiers, and all the foreign ambassadors, to be

present at the marriage of a pigmy man and woman. The preparations for this wedding were not only very grand, but executed in a style of barbarous ridicule. He ordered that all the dwarf men and women, within two hundred miles, should repair to the capital; and also insisted that they should be present at the ceremony. For this purpose, he supplied them with proper vehicles, but so contrived it, that one horse was seen carrying a dozen of them into the city at once; while the mob followed, shouting and laughing from behind. Some of the dwarfs were unwilling to obey an order which they knew was calculated to turn them into ridicule, and did not come; but he soon obliged them to obey; and, as a punishment, enjoined that they should wait on the rest at dinner. The whole company of dwarfs amounted to about seventy, including the bride and bridegroom, who were richly adorned in the extremity of the fashion. For this little company in miniature, everything suitable was provided; a low table, small plates, little glasses, and, in short, everything was so fitted as if all things had been dwindled to their own standard. It was his great pleasure to see their gravity and pride, the contention of the women for places, and the men for superiority. This point he attempted to adjust, by ordering that the most diminutive should take the lead; but this led to disputes, for none would then consent to sit foremost. All this, however, being

at last settled, dancing followed the dinner, and the ball was opened with a minuet by the bridegroom, whose height was exactly three feet two inches. In the end, matters were so contrived, that this little company, who met together in gloomy disgust, and with an unwillingness to be pleased, at last entered into the diversion, and became extremely sprightly and entertaining.

The same emperor also took an opportunity of general rejoicing, to render the office of the patriarch, which he had long determined to abolish, and which had for some years been in a state of abeyance, ridiculous; and this he did from having repeatedly received hints from the bishops and others of the wish of the people to have a patriarch, which he knew was not the case. But if so, he thought the best way of staying the popular wishes was to make the situation contemptible. The truth is, Peter knew what sort of diversions were best suited to a people just emerging from a state of barbarism. For this purpose he appointed Sotof, his jester, or more properly, his court fool, to perform what Voltaire calls the *farce of the conclave.* This "motley," who was in his eighty-fourth year, was created mock-patriarch; the bride—for he was to be married—was a buxom widow of thirty; the guests were invited by four stutterers, who could barely utter a word; four fat, bulky and unwieldy fellows were selected for running

footmen, so gouty as to be led by others; the bridesmen and waiters were all lame; these were meant as so many cardinals; and every member of this sacred college, according to Voltaire, was first made drunk with brandy. The happy couple were dragged to church by four bears harnessed to a sledge; and in this way, with music playing, drums beating, bears roaring, and the populace hurrahing, the well-matched couple were brought to the altar, where they were joined in holy wedlock by a priest a hundred years old, deaf and blind, who was prompted in the ceremony. Voltaire observes, that Moscow and St. Petersburg witnessed three times the renewal of this ludicrous ceremony, which appeared to have no sort of meaning, while in reality it confirmed the people in their aversion to a Church that pretended to a supreme power, and the head of which had anathematised so many potentates. "Thus the Czar," says he, "by way of jest, revenged the cause of twenty emperors of Germany, ten kings of France, and a multitude of sovereigns."

WOMEN MARRYING WOMEN.

On the 5th July, 1777, a woman was tried at the criminal court in London, for having disguised herself as a man, and actually marrying, in succession, three women, whom she therefore, legally speaking,

"defrauded of their money and clothes." The fair, or rather unfair, deceiver was required by the justices to give the daughters of the citizens an opportunity of making themselves acquainted with her features by standing for several hours in the pillory in Cheapside; after which ordeal she was sent to prison for six months.

In 1773, a woman went courting a woman dressed as a man, and was favourably received. The lady to whom these not very delicate attentions were paid was much older than the lover, but she was possessed of a hundred pounds, and that was the attraction of her adventurous friend. But the intended treachery was discovered; and, as the original chronicler of the story says, "the old lady proved too knowing."

A more extraordinary case than either of these was that of two women who lived together by mutual consent as man and wife for six and thirty years. They kept a public house in Poplar, and the "wife," when on her deathbed, for the first time, told her relatives the fact concerning her marriage. The writer who records the circumstances, states that they "had both been crossed in love when young, and had chosen this method to avoid further importunities." It seems, however, that the truth was suspected, for the "husband" subsequently charged a man with extorting money from her under the threat of discovering the secret; and for this offence he was

sentenced to stand three times in the pillory, and to undergo four years imprisonment.

A SINGULAR WEDDING.

The Sheldon Register contains a curious record of a marriage, as follows:—

"6th January, 1753.
"The man about 14 years of age.
"Marrd.—Cornelius White and Ellen Dale,
"the woman 70. of Sheldon."

In the *Derby Mercury*, of January, 1753, particulars of the wedding are furnished, as follows:—

"Ashford (in the Peak), Jan. 8, 1753.

"SIR,—If you please to give this a place in your paper, you will very much oblige your constant reader and humble servant, &c.

"J. C."

"Last Saturday, at the Chapel of Sheldon, in the High Peak of Derbyshire, were solemnized the Nuptials of a Widow Gentlewoman, of that Place, of about Eighty Years of Age, to a young Lad (by Consent of his Parents) of about Fourteen. As she was render'd incapable of walking, by a Complication of Disorders, she was carried in her Chair from her house to the Chapel, about a hundred Yards distant, attended by a numerous Concourse of People, where the Ceremony was performed with becoming Seriousness and Devotion; after which she was re-conducted in the same Manner, the Musick playing, by her Orders, the Duke of Rutland's Hornpipe before her, to which (as she was disabled from Dancing) she beat Time with her

Hands on her Petticoats till she got Home, and then called for her Crutches, commanded her Husband to dance, and shuffled herself as well as she could. The day being spent with the ringing of the Bell, and other Demonstrations of Joy, and the Populace (mostly Miners) being soundly drench'd with Showers of excellent Liquor, &c., that were plentifully pour'd upon them, the new-marry'd Couple, to consummate their Marriage, were at length put to Bed, to the Side of which that well polish'd and civiliz'd Company were admitted; the Stocking was thrown, the Posset drank, and the whole concluded with all the Decorum, Decency, and Order imaginable."

From the same journal we learn the bride did not live many days after her marriage, for the following paragraph is dated for the same month, January, 1753:—

"We are informed that, last Sunday, dy'd at Sheldon, near Bakewell, the old Gentlewoman who was marry'd the 6th instant to a young Lad about Fourteen, as mention'd in a former Paper. Her Corpse was brought to Bakewell Church, on Tuesday last, where she was handsomely interred, and a Funeral Sermon preach'd on the Occasion to a numerous and crowded Audience, by the Rev. Gentleman who had lately perform'd the Nuptial Ceremony."—*William Andrews.*

LONG SEPARATIONS.

The rule in matrimonial life, where no quarrel has taken place, between husband and wife, is for them to continue to live together. Yet, in this respect, there have been a few remarkable exceptions, notably

so in the cases of Shakspeare and Romney the painter. The poet, on going to push his fortune in London, left his Anne Hathaway—who was eight years his senior—at Stratford-upon-Avon, where she remained during the sixteen or seventeen years which he spent as a player and play-writer in the metropolis. It appears also, that, by-and-bye returning to Stratford as a man of gentlemanly means, he resumed living with Mrs. Shakspeare, as if no sort of alienation had ever taken place between them. The case of George Romney was even more curious. He, as is well known, was of humble origin, and his peasant parents resided in Lancashire. In 1762, after being wedded for eight years to a virtuous young woman, he quitted his home in the north to push his way as an artist in London, leaving his wife behind him. There was no quarrel,—he supplied her with ample means of support for herself and her two children out of the large income he realised by his profession—but it was not till the long period of *thirty-seven years* had passed, namely, in 1799, when he was sixty-five years of age, and broken in health, that the truant husband returned home to resume living with his wife. It is creditable to the lady, that she was as good to her husband as if he had never left her; and Romney, for the remaining three or four years of his life, was as happy in her society as ill-health would permit. It is a mystery which none of the great

painter's biographers, though one of them was his own son, have been able to clear up.

MARRIAGE OF A BLUE COAT BOY AND BLUE COAT GIRL.

Two wealthy citizens are lately dead, and left their estates one to a blue coat boy and the other to a blue coat girl, in Christ's Hospital, the extraordinariness of which has led some of the magistrates to carry it on to a match, which is ended in a public wedding; he in his habit of blue satin, led by two of the girls, and she in blue, with an apron green, and petticoat yellow, all of sarsnet, led by two of the boys of the house, through Cheapside to Guildhall Chapel, where they were married by the Dean of St. Paul's. She was given by my Lord Mayor. The wedding dinner, it seems, was kept in the Hospital Hall.—*Pepys's Diary, Sept. 20, 1695.*

CHAPTER VII.

LOCAL MANNERS AND CUSTOMS RELATING TO MARRIAGE.

SCOTTISH LOCAL CUSTOMS.

MUCH that is curious, interesting and instructive, has been written on the manners, customs and superstitions of Scotland, by the Rev. Charles Rogers, LL.D., the efficient Secretary of the Royal Historical Society. In his able work, entitled "Scotland, Social and Domestic," issued in July, 1869, to the members of the Grampian Club, we have interesting notices of Scottish marriage rites, and, by the kindness of the author, we are enabled to present them to our readers. We are told:—

Among the peasantry, betrothals were conducted in a singular fashion. The fond swain, who had resolved to make proposals, sent for the object of his affection to the village alehouse, previously informing the landlady of his intentions. The damsel, who knew the purpose of the message, busked herself in her best attire, and waited on her admirer. She

was entertained with a glass of ale; then the swain proceeded with his tale of love. A dialogue like the following ensued:—"I'm gaun to speir whether ye will tak' me, Jenny?" "Deed, Jock, I thocht ye micht hae speir't that lang syne." "They said ye wad refuse me, lassie." "Then they're leears, Jock." "An' so ye'll no refuse me, lassie?" "I've tell't ye that twice ower already, Jock." Then came the formal act of betrothal. The parties licked the thumbs of their right hands, which they pressed together, and vowed fidelity. The ceremony possessed the solemnity of an oath, the violator of such an engagement being considered guilty of perjury. In allusion to this practice, a favourite Scottish song commences,—

"There's my thumb, I'll ne'er beguile thee."

The pressure of moistened thumbs, as the solemn ratification of an engagement, was used in other contracts. The practice, as confirmatory of an agreement, existed both among the Celts and Goths. The records of the Scottish courts contain examples of sales being confirmed by the judges, on the production of evidence that the parties had licked and pressed their thumbs on the occasion of the bargain. The Highlander and the Lowland schoolboy still, in many parts of Scotland, lick thumbs in bargain-making.

At the close of the eighteenth century another method of betrothal was adopted. When the damsel

had accepted her lover's offer, the pair proceeded to the nearest stream, and there washing their hands in the current, vowed constancy with their hands clasped across the brook. A ceremony of this description took place between Burns and his "Highland Mary." When the parties had mutually betrothed themselves, they proceeded diligently to revive their acquaintance with the Shorter Catechism, for every clergyman insisted that candidates for matrimony, should be able to repeat the Proofs, the Ten Commandments and the Lord's Prayer. A marriage was stopped by the Kirk-Session of Glasgow in 1642, until the bridegroom should inform himself of these religious fundamentals. Latterly the Church has permitted persons to enter into the nuptial bonds, without any inquiry as to their Scriptural knowledge.

Between the first Sunday of the proclamation of banns and the day of marriage, forty days were allowed to elapse. The reason of the delay has not been explained. On the evening before the wedding, the bride was attended by her maidens who proceeded to wash her feet. Much diversion was a concomitant of the ceremonial; it ended with festivities.

A wedding was the most important of rural celebrations. When a country bridal was arranged, the neighbours hastened to send contributions. At a remote period, a penny Scots, equal to a modern shilling, was levied from those who intended to be

present at the festival; hence the name *Penny Weddings*. During the last century, these entertainments were prepared in pic-nic fashion. Lairds contributed joints of beef and mutton; cheese, eggs and milk, came from the farm dairies, and the minister and schoolmaster supplied the cooking utensils. The relations of the bride provided only one dish, which was designated the "bride's pie." Every guest was privileged to receive a portion of it.

In the Highlands, marriages were solemnized in the churches. In Lowland districts the nuptials were generally performed at the residence of the bride's parents. There was a custom in certain localities where the bride went bareheaded to the nuptial ceremony, and so continued all that day, but was covered ever after. Nearly all avoid contracting marriage in May. The Lowlander was disinclined to marry on Friday: in Ross-shire that day was deemed the most hopeful for the occasion. In Highland districts a marriage was held only to promise good fortune, when, prior to the ceremony, all knots in the apparel of both parties had been loosened. At present, no couple in Orkney would consent to marry unless in the increase of the moon.

When the marriage ceremony was performed, the bride received the congratulations of her relatives. She was expected to proceed round the apartment attended by her maidens, and kiss every male in the

company. A dish was then handed round, into which every one placed a sum of money, to help the young couple to commence housekeeping. At the marriage of persons of the upper class, favours were sewn upon the bride's dress. When the ceremony was concluded, all the members of the company ran towards her, each endeavouring to seize a favour. When the confusion had ceased, the bridegroom's man proceeded to pull off the bride's garter, which she modestly dropped. This was cut into small portions, which were presented to each member of the company.

After luncheon the bride and bridegroom prepared to depart on their trip. They passed through a double file of their friends and the household domestics, each of whom carried a slipper. When the couple had entered their carriage, a shower of slippers was thrown, in token of "good luck."

It was the duty of the bridegroom's man to attend to the public intimation of the nuptials. We present some specimens of matrimonial announcements, from the *Glasgow Journal*, one of the most fashionable of Scottish intelligencers a century ago:—

—— March 24, 1744.—On Monday last, James Dennistoun, junior, of Colgreine, Esq., was married to Miss Jenny Baird, a beautiful young lady.

—— May 4, 1747.—On Monday last, Dr. Robert Hamilton, Professor of Anatomy and Botany in the University of Glasgow,

was married to Miss Molly Baird, a beautiful young lady with a handsome fortune.

—— August 3, 1747.—On Monday last, Mr. James Johnstone, merchant in this place, was married to Miss Peggy Newall, an agreeable young lady with £4,000.

At rural weddings the newly-married pair remained to enjoy the festivities provided for them by their friends. A hundred persons frequently assembled on these occasions, and the rejoicings were protracted during a succession of days.

During the seventeenth century Penny Weddings degenerated into scenes of social disorder. In 1645 they were condemned by the General Assembly, and in 1647 the Presbyteries of Haddington and Dunbar insisted on their suppression, as "the seminaries of all profanation." By these courts it was ordained that not more than twenty persons should assemble at weddings, and that piping and dancing should cease. Kirk-sessions subjected pipers and fiddlers to their severest censures for discoursing music at bridals. Persons who were convicted of "promiscuous dancing" were mulcted in considerable penalties, and placed on the stool of repentance. Ecclesiastical tribunals subsequently discovered that the irregularities at the penny wedding did not arise from the arts of the musician or of the dancing master, but were owing to the quantity of liquor which was consumed. They passed regulations to check the

extent of the potations. It was provided that the festivities should not be prolonged beyond a single day. The presence of strangers from neighbouring parishes was prohibited, except when a considerable payment was made to the kirk-session for the privilege of receiving them. When marriage feasts were furnished by publicans, kirk-sessions ruled that the *lawin* should not exceed a certain amount. A "lawin" of six shillings of Scottish money was commonly allowed.

When the bride was led into her future house, she paused on the threshold, and a cake of shortbread was broken on her head. The fragments were gathered up and distributed among the young people as *dreaming bread.* In some districts of the Highlands the newly-married couple were sent to sleep in a barn or out-house, while the neighbours made merry in their dwelling. The pastime of *winning the broose* was common at marriages in the southern counties. After the marriage, the men of the bride's party rode or ran to the bride's former dwelling, and the first who entered it was held to have won the *broose.* It was a nominal honour, for a basin of soup constituted the prize. In allusion to this practice an anecdote may be related of the Rev. William Porteous, the eccentric minister of Kilbucho, who, at the close of his marriage service, and almost as a part of it, used to exclaim, "Noo, lads, tak'

the gait, and let's see wha amang you will win the broose!"

In Border villages and certain towns of Ayrshire, those who had been present at the bridal assembled next morning to *creel the bridegroom*. The process consisted in placing upon his back a *creel*, or wicker basket, and then laying a long pole with a broom affixed over his left shoulder. Thus equipped, he was forced to run a race, while the bride was expected to follow, to disengage him of his burden. The alacrity with which she proceeded in her chase was supposed to indicate her satisfaction with the marriage. In Argyllshire the bride and bridegroom made daily processions, preceded by a piper. They visited those families who had contributed to their bridal festivities. These processions closed on the eve of the *kirking* day, after which the couple settled down to the ordinary concerns of housekeeping.

In Haddingtonshire, a burlesque serenade, termed Kirrywery, was enacted at the doors and windows of persons who, for a second time, had entered into matrimonial bonds. The serenade was conducted by youths, who made a sort of mock music with kettles, pots and other culinary utensils, accompanying the din with boisterous shouting.

Pay weddings are still common in the upper ward of Lanarkshire, chiefly among the mining population. Every marriage is celebrated on Friday, and is fol-

lowed by a tavern dinner, to which the neighbours contribute. The festivities are continued the whole of Saturday, which is styled the *backing up day*.

In the burgh of Rutherglen, Lanarkshire, till within the last twenty years, persons were married without proclamation of banns, by a peculiar arrangement on the part of the authorities. A friend of the parties was sent to the procurator-fiscal, to lodge information that they had been married without legal banns. The fiscal summoned the delinquents before the sheriff, who, on their admitting the charge, imposed a fine of five shillings. The fiscal took the penalty, and handed to the parties a printed form, duly filled up, which, by discharging the fine, certified the marriage. Rutherglen, or "*Ruglen*," marriages have passed into a proverb.

CHOOSING OF BRIDES IN RUSSIA.

The most brilliant day in the year for the summer garden at St. Petersburg is Whitmonday, when the celebrated festival of the choosing of brides takes place. According to the ancient customs of Russia, the sons and daughters of the traders assemble on that day: these to see, and those to be seen. The young damsels, arrayed in all their finery, are marshalled in due order along the flower beds, and their mothers are carefully stationed behind them. Every

glittering ornament has been collected for the occasion, and not only their own wardrobes, but those of their grandmothers too, have been laid under contribution to collect decorations for the hair, the ears, the arms, the neck, the hands, the feet, the girdle, or, in short, for any part of the person to which, by hook or by crook, anything in the shape of adornment can be fastened. Many of them are so laden with gold and jewellery that scarcely any part of their natural beauty remains uncovered. It is even said that, on one of these occasions, a Russian mother, not knowing what she should add to her daughter's toilet, contrived to make her a necklace of six dozen of gilt tea-spoons, a girdle of an equal number of table-spoons, and then fastened a couple of punch ladles behind in the form of a cross.

The young men, meanwhile, with their flowing caftans and curved beards, are paraded by their fathers up and down, before the rows of young, mute, blushing beauties, who, in spite of their bashful looks, are evidently ambitious to please, and seem little disposed to resent the admiration of the swains. The parents endeavour here and there to engage their interesting charges in conversation with each other; and, in the course of these little colloquies, certain looks and emotions will betray an unsuspected inclination, or perhaps give birth to sentiments pregnant with future moment.

Eight days after this first bride-show, the interviews take place at the houses of the parents, when, by means of family negotiations, a marriage is all but concluded, and the young couple part fully betrothed to each other. Similar customs prevail among all the nations of the Sclavonian races; but it is a singular fact that a usage of the kind should have maintained its ground so long in a place like St. Petersburg, where a numerous part of the public has ever been disposed to make the bride-show an object of ridicule. Of late years, indeed, the fashion has been gradually dying away, and the description given above applies rather to former than to the present times. Nevertheless, the lads and lasses of what may be called the bourgeoisie of St. Petersburg, still muster in the summer garden in great force on Whitmonday, when the foundation is laid for many a matrimonial negotiation; though the business is conducted with less form and stiffness than was wont to be the case some ten years ago.

DOWRIES IN COCOA AND COFFEE TREES.

It was formerly, and still is, the custom in Bahia and Pernambuco, in making devises, settling dowries, &c., to fix the amounts in cocoa-trees, whose current value was as well understood as coin itself. A southern native married the daughter of a wealthy

Bahian, who promised him 20,000 dollars for a marriage portion. The young husband reminded him of this. "True," said he; "go into the plantation, and take the amount in cocoa-trees."

"Cocoa-trees! Why, sir, I don't want cocoas, but what you promised—dollars."

"Very well; every tree is worth half a dollar; go and select forty thousand: they are the dollars I deal in, and they are worth more than all the dirty silver ones you ever saw, or will see."

THE TURKISH WIFE'S BATH-MONEY.

So important is bathing deemed among the Turks, that it forms an item in every marriage contract. The husband engages to allow his wife bath-money, as we do pin-money; and if it be withheld, she has only to go before the cadi, and turn her slipper upside down. If the complaint be not then redressed, it is a ground of divorce.

RACING FOR WIVES.

The Elk nation, in America, raised vast mounds. Five of them were appropriated to matrimonial ceremonies. The prophets, perceiving that compulsory matrimonial unions engendered strife, instituted a ceremony by which females might have power to

escape unwilling thraldom, without infringing on the right of the parent to bestow the child. The ceremonial consisted in running the ring or circular trail around the matrimonial mounds, that were slightly elevated, and made level and smooth. During the annual feasts, the resident prophet occupied the summit of the prophet's matrimonial altar, dedicated to the nation of which they were members. On the appearance of a male at the base of the altar, the prophet ascended it, and the suitor took a position east of the altar and at its centre, the female taking hers on the west. All being now ready, the prophet commands the man to pursue his bride. They both start at full speed; and if she is overtaken before she makes three circuits of the altar, she is his bride; otherwise, he may not receive her in marriage.

CROWNING THE BRIDE IN NORWAY.

"Mildrid's cousin, Inga, who was now herself a wife, had come to dress the bride. The dressing was done in the store room; and there they dragged forwards the old chest wherein lay all the family bridal trinkets,—crown belt, neck-lace, brooch and rings. The grandmother had the key of the chest, and she herself came to open it: Beret followed to help. Mildrid had already put on her bridal dress and her own trinkets, when all these finer ornaments,

which the grandmother and Beret had been polishing up the whole previous week, were at last brought to light, glittering and massive. Piece after piece was tried on. Beret held the looking-glass for the bride; and the old woman told how many members of her family had worn those same silver trinkets on the day of their honour."—*Björnson's Bridal March.*

MARRIAGE PORTIONS.

It was one of the laws of Lycurgus, that no portions should be given with young women in marriage. When this great law-giver was called upon to justify this enactment, he observed, "That in the choice of a wife, merit only should be considered; and that the law was made to prevent young women being chosen for their riches, or neglected for their poverty."

LUCKY AND UNLUCKY DAYS.

In the parish of Logierait, Perthshire, and in the neighbourhood, a variety of superstitious practices still prevail about lucky and unlucky days. That day of the week on which the *fourteenth of May* happens to fall, for instance, is deemed unlucky through all the remainder of the year; none marry or begin any serious business upon it.

None choose to marry in January or May, or to have their banns proclaimed in the end of one quarter of the year and marry in the beginning of the next.

A LIBURNIAN CUSTOM.

The following curious custom prevailed at the weddings of the Liburnians:—

Before the dinner was over, the bride and guests rose from the table, and she threw a cake, made of coarse dough, called kolarh, over the roof of the bridegroom's house. The happiness of the marriage was supposed to be reckoned by the height she threw the cake, and, as it was very hard, and the houses low, the bride was almost always successful in ensuring a lucky omen. She was attended by two men, who presented her with shoes and stockings, which she did not wear till her dance was over. By way of return, she presented them with two or three old handkerchiefs.

CREELING IN AYRSHIRE.

In 1792 the minister of Galston, in Ayrshire, mentions a singular custom there:—When a young man wishes to pay his addresses to his sweetheart, instead of going to her father's and professing his passion, he goes to a public house, and, having let the land-

lady into the secret of his attachment, the object of his wishes is immediately sent for, who seldom refuses to come. She is entertained with ale and whisky, or brandy; and the marriage is concluded on. The second day after the marriage a "creeling," as it is called, takes place. The young wedded pair, with their friends, assemble in a convenient spot. A small creel, or basket, is prepared for the occasion, into which they put some stones: the young men carry it alternately, and allow themselves to be caught by the maidens, who have a kiss when they succeed. After a great deal of innocent mirth and pleasantry, the creel falls at length to the young husband's share, who is obliged to carry it generally for a long time, none of the young women having compassion upon him. At last, his fair mate kindly relieves him from his burden; and her complaisance, in this particular, is considered as a proof of her satisfaction with the choice she has made. The creel goes round again; more merriment succeeds; and all the company dine together, and talk over the feats of the field.—*Hone.*

DOWERIES IN SCOTLAND.

The Highlanders give dowers according to their means—cattle, provisions, farm-stocking, &c.; and where the parents are unable to provide sufficiently,

it is customary in Scotland for a newly-married couple to "thig," or collect grain, &c., from their neighbours, by which means they procure as much as will serve for the first year, and often more. The portion of a bride is called a tocher. The wedding feasts are scenes of great mirth and hospitality. It is often the case that they are "siller bridals,"—otherwise, those in which the parties are paid for the entertainment, which is sometimes resorted to as a means of raising a few pounds to begin the world with; but the feasts are generally free, and consist of an abundance of everything.

MARRIAGE CUSTOMS IN SCOTLAND, PRIOR TO 1750.

The bride's favours were all sewn on her gown, from top to bottom, and round the neck and sleeves. The moment the ceremony was performed, the whole company ran to her and pulled off her favours; in an instant she was stripped of all of them. The next ceremony was the garter, which the bridegroom's man attempted to pull from her leg, but she dropt it through her petticoat on the floor. This was a white and silver ribbon, which was cut in small morsels and distributed among the guests, every one receiving a piece. The bride's mother then came in with a basket of favours belonging to the bridegroom; those of the bride's were the same, with the liveries of

their families—her's pink and white, his blue and gold colour. All the company dined and supped together, and had a ball in the evening.

OLD HIGHLAND WEDDING CUSTOMS.

When a young couple are married, for the first night the company keep possession of the dwelling-house or cottage, and send the bride and bridegroom to a barn or out-house, giving them straw, heath, or fern for a bed, with blankets for their covering, and then they make merry, and dance to the piper all the night long.

Soon after the wedding-day, the new-married woman sets herself about spinning her winding-sheet, and a husband that would sell or pawn it is esteemed among all men one of the most profligate.

At a young Highlander's first setting up for himself, if he be of any consideration, he goes about among his near friends and relations, and from one he begs a cow, from another a sheep; a third gives him seed to sow his land, and so on, till he has procured for himself a tolerable stock for a beginner. This they call *thigging*.

PART II.

CHAPTER I.

SUPERSTITIONS CONCERNING MARRIAGE.

MARRIAGE SUPERSTITIONS AND CUSTOMS IN THE NORTH OF ENGLAND.

In the following notes will be found a few particulars of Marriage Superstitions and Customs, chiefly relating to the North of England, a part of the country where ancient rites and old superstitions still linger, but ere long will, doubtless, disappear. It will not be without interest to give an account of Divination, as the matter is so closely connected with matrimony. First, then, let us submit a notice of—

ST. AGNES' FAST.

The eve of St. Agnes is a noted time for the fair sex to work spells, with the object of peeping into the future. The girl who would invoke St. Agnes prepares by a fast, which must begin at midnight, on the 20th of January, and continue till the same hour on the 21st. During this time she must take nothing

but pure spring water. At midnight, on the 21st, she must go to bed and sleep by herself, neither speaking nor looking to the right or left, nor behind her. She must lie on her left side, and repeat three times this triplet:—

"Saint Agnes be a friend to me,
In the gift I ask of thee,
Let me in this night my husband see."

The foregoing we noted in Derbyshire. We find in Chambers's "Book of Days" a notice, as follows:—"If a maiden was wishful to obtain a knowledge of her future husband, she would take a row of pins, and, plucking them out one after another, stick them in her sleeve, singing a whilst a paternoster, and thus insure that her dreams that night would present the person in question. On passing into a different house from her ordinary residence, and taking her right leg stocking, she might knit the left garter round it, repeating—

'I knit this, this knot I knit,
To know the thing I know not yet,
That I may see
The man that shall my husband be.
Not in his best or worst array,
But what he weareth every day;
That I to-morrow may him ken
From amongst all other men.'

Lying down on her back that night, with her hands under her head, the anxious maiden was led to

expect her future spouse would appear in a dream, and salute her with a kiss."

Mr. William Henderson, in his "Notes on the Folk Lore of Northern Counties of England and the Borders," published in 1866, says:—"St. Agnes' Fast is thus practised throughout Durham and Yorkshire. Two young girls, each desirous to dream about their future husbands, must abstain through the whole of St. Agnes' Eve from eating, drinking, or speaking, and must avoid even touching their lips with their fingers. At night they are to make together 'dumb cake,' so called from the rigid silence which attends its manufacture. Its ingredients (flour, salt, water, &c.) must be supplied in equal proportions by their friends, who must also take equal shares in the baking and turning of the cake, and in drawing it out of the oven. The mystic viand must then be divided into two equal portions, and each girl taking her share is to carry it upstairs, walking backwards all the time; and, finally, eat it and jump into bed. A damsel who duly fulfils all these conditions, and has also kept her thoughts all day fixed on her ideal of a husband, may confidently expect to see her future partner in her dreams."

In Northumberland, Mr. Henderson tells us the formula is somewhat different. There a number of girls, after a day's silence and fasting, will boil eggs, one apiece, extract the yolk, fill the cavity with salt,

and eat the egg, shell and all, and then walk backwards, uttering this invocation to the saint:—

"Sweet St. Agnes! work thy fast,
If ever it be to marry man,
Or man to marry me,
I hope him this night to see."

Or as follows:—

"Fair St. Agnes! play thy part
And send to me my own sweetheart,
Not in his best or worst array,
But in the clothes of every day,
That to-morrow I may him ken
From among all men."

A raw herring, swallowed, bones and all, is said to be equally efficacious, and, doubtless, is very productive of dreams and visions. Northumbrian swains sometimes adopt this plan to get a glance of their future wives.

ST. MARK'S EVE.

The customs and superstitions of St. Mark's Eve are numerous. The chief are as follows:—

Watching the Smock.

In Poor Robin's Almanack for 1770, the following lines occur:—

On St. Mark's Eve, at twelve o'clock,
The fair maid will watch her smock,
To find her husband in the dark,
By praying unto good St. Mark.

We suppose the custom was to hang up the *chemise* at the fire before going to bed, the rest of the family having gone to rest, the anxious maiden would plant herself and wait till the resemblance of him who was to be her husband should come in and turn the garment.

Divination by Nuts.

This observance was carried out by a row of nuts being placed amongst the hot embers on the hearth, one from each maiden, and the name of the loved one being mentioned, it was believed if it was in any case to be successful, the nut would jump away; if otherwise, it would go on composedly burning till all was consumed :—

> If you love me, pop and fly;
> If not, lie there silently.

Riddling the Ashes.

In a "Glossary of Yorkshire Words and Phrases, collected in Whitby and neighbourhood," and published in 1855, the usage of ash riddling is referred to as follows :—On St. Mark's Eve the ashes are riddled or sifted on the hearth. Should any of the family be destined to die within the year, a shoe will be imprinted on the ashes. Many a mischievous wight, says Grose, has made some of the superstitious inmates miserable, by slily coming down stairs in the dark and impressing the ashes with a shoe of one of the party.

Watching in the Church Porch.

Mr. W. R. Elliott, of Alfreton, says, "Some couple of generations ago it was devoutly believed by a portion of the then inhabitants of Alfreton, that whoever had the hardihood to watch the old church porch during St. Mark's Eve would be gifted with the power of prophecy for the ensuing twelve months, as to who would be married and who would be buried of the parishioners in the period, as the legend stated that all passed the church porch in review during the nocturnal watching of the mortal who dared to test the ordeal. One, Joseph Dawes, who died an old man, about 48 years ago, was stated to be a watcher of the old church during the eve of St. Mark; so much dread of the old man was felt by timorous mothers, that some feared to meet him, for fear of the dreaded fiat that a dearly loved child or husband would be numbered with the dead before another festival of St. Mark. It is quite true that a superstitious dread of the harmless old man was felt by some weak-minded persons. Both the watcher and his contemporaries have passed away, and there are not many here now, save a solitary dyspeptic or two, that place any faith in the prophetic festival of St. Mark." We may add the parish church at Alfreton is dedicated to St. Mark.—*William Andrews.*

MIDSUMMER OR ST. JOHN'S EVE LOVE-SPELLS.

Sowing Hempseed.

'Tis Midsummer eve, the much-dreaded, desired;
'Tis the mystical eve of the Baptist St. John;
The eyes that watched o'er us to rest have retired,
And midnight draws near—we are now left alone.
Such grace hath the hour, 'twill the future make known;
But test we the proof; to the garden let's steal;
Try the spell of the hempseed, our fates 'twill reveal.

Cross we but the threshold, and gain'd is the bower,
The watch-dog the steps of his mistress will know;
So holy the season, all charms now have power,
The moon shining brightly above and below;
All in turn to some undisclosed influence bow.
With the magical fernseed, Oh! were we supplied,
That no one might see us invisibly glide.

Though now they no blessing-fires raise on each hill,
Through which to gain passage, or boldly leap o'er;
Though no garlands are woven, in sign of good will,
Of the orpine or birch overshading each door,
Keeping foul things afar, as in bright days of yore;
Yet, we'll sow the charmed hempseed, love's secret make known,
'Tis the time, 'tis the time, 'tis the eve of St. John.

Caution! ope the door gently, and forth let us go;
All is silent; fear nothing; the garden is gained.
Now sow we the hempseed, now use we the hoe;
Draw the mould softly o'er it, and all is attained;
Pause not, and the wish of our hearts shall be gained.

Yes, "hempseed I sow;" yes, "hempseed I hoe;"
Oh! thou who'st to wed me come after and mow.

Ah! a step. Some one follows. Oh! dare I look back?
Should the omen be adverse, how would my heart writhe.
Love, brace up my sinews. Who treads on my track?
'Tis he, 'tis the loved one; he comes with the scythe.
He mows what I've sown; bound my heart and he blythe.
On Midsummer eve the glad omen is won;
Then hail to thy mystical vigil, St. John.

W. T. MONCRIEFF.

HEMPSEED SOWING AT ASHBOURNE.

Divinations or love-spells were formerly much practised by young maidens who hoped to gain some knowledge as to their future husbands. One of the most common of these was sowing the hempseed, which was thus carried out at Ashbourne.

When a young maiden wished to learn who was to be her future spouse she went to the churchyard, and, as the clock struck the witching hour of twelve, commenced running round the church continually repeating the following lines:—

I sow hempseed, hempseed I sow;
He that loves me best
Come after me and mow.

After going round the church twelve times without stopping, her lover was said to appear and follow her.

This ordeal she had to pass through alone, without any companions, and we may well believe that if she was of a nervous temperament, and with the excitement of the long-continued race, her fancy would conjure up a resemblance to some one whose love she hoped to gain.

BURNING NUTS ON THE EVE OF ALL HALLOW.

We are indebted to our friend Mr. Joseph Barlow Robinson, of Derby, for the following notes of the practices of this season :—

Halloween, the vigil of All Saints' Day, was formerly kept by our ancestors with much festivity, and many spells and conjurations were practised by the young of both sexes to gain a knowledge of their future partner. "The nut burning charm was performed after this fashion. A pair of nuts had the name of a woman and man given to them, and were then placed in the fire. If they burned quietly together, then it promised a happy marriage, or a hopeful love; but if the female nut burned off with a bang, or the male nut exploded with a crack, or if they flew apart in any way, then it was useless for that couple to think any more of each other, for their courtship would be nothing but a series of bouncings, bangs and cracks, which would be more likely to end in perpetual misery than in a happy wedding day.

But if the nuts should blaze together, and lie burning side by side, motionless as love birds on the perch, then the happy couple might make themselves easy as to their settling in life."

The poet Gay thus refers to the custom:—

> Two hazel nuts I threw into the flame,
> And to each nut I gave a sweetheart's name;
> This with the loudest bounce me sore amazed,
> That in a flame of brightest colour blazed.
> As blazed the nut, so may thy passion grow,
> For 'twas thy nut that did so brightly glow.

Another charm was to go alone to a looking glass, candle in hand, and eat an apple, or comb the hair before it, and after a while they would see the face of him or her they were to wed in the glass peeping over their shoulder.

A third spell was to dip the left shirt sleeve in a running stream, situated where three manors meet; and after this to go to bed in view of the fire, having previously hung the wet shirt before it. They steadily gazed upon it until midnight, at which hour the phantom figure of their intended spouse would come and turn the other side of the sleeve to the fire as if to dry it.

Other charms of similar character were carried out on this night, which was famous as an anniversary of the good fairies who were at hand to check the machinations and baleful malevolence of the witches,

warlocks, and hobgoblins who were then supposed to hold sway

MISCELLANEOUS DIVINATIONS.

We have noted the following examples in Yorkshire:—Get the first egg laid by a pullet and boil it, uttering not a word during the boiling, and looking straight into the fire all the time, and sitting on something that has never been sat upon before, as, for instance, a flat-iron, candlestick, astride a poker, or any other article the fertile brain of the maiden may suggest. When the egg is boiled and eaten she will go direct to bed without speaking or making the least noise, and go to sleep. She will then dream of the man who will be her future husband. If a girl has more than one admirer, and is wishful to decide which is to be the favoured one, she will call the Bible and a key to her aid in deciding her choice. The Bible being opened at the passage in Ruth, "Whither thou goest will I go," &c., the wards of the key are placed upon the verses, she ties the book firmly with a piece of cord, and having mentioned the name of an admirer, very solemnly repeats the passage, at the same time holding the Bible suspended by joining the ends of her little fingers under the handle of the key. If the key retain its position during the repetition of the words, the person mentioned is considered to be

rejected, and another name is tried, till the book turns round and falls through the fingers, which is a sure sign the person just named will marry her.

There is another plan for obtaining the name of a future husband. The maiden must get a peas-cod with nine peas in it, hang it upon the house door, and whosoever comes first in at the door, she may rest assured her sweetheart will have the same name.

About Wakefield and in other parts of Yorkshire, the marriageable maidens get on the top of a gate and look through a silk handkerchief at the first new moon of the new year, and repeat the following rhyme:—

"All hail to thee, new moon,
All hail to thee!
I pray thee, new moon,
Reveal to me this night
Who shall my future husband be."

The girl expects to have presented to her in her dreams during the night her future husband. The number of moons seen through the handkerchief represents the number of years that must pass before she becomes a wife.

The Lead Melting.

If a damsel is wishful to know the calling of her future husband, she will, on New Year's Eve, melt some lead and pour it into a glass of water, and

observe the forms the drops assume. When they resemble scissors, she concludes he will be a tailor; if the form is that of a hammer, he will be a smith or carpenter; and so forth.

At Hull, it is considered to be unlucky to go in at one door and out of another when a person gets married. It is also said whoever goes to sleep first on the wedding night, will be the first to die.

When a newly-married pair first enter their house, a person brings a hen and makes it cackle, in order to produce good luck.

To rub shoulders with the bride or bridegroom, we learn, is deemed an augury of speedy marriage; and, again, she who receives from the bride a piece of cheese, cut by her before leaving the table, will be the next bride among the company.

In some parts of the north of England, it is the practice, as the newly-married wife enters her new home in returning from church, for one of the oldest inhabitants of the neighbourhood, who has been stationed on the threshold, to throw a plateful of shortbread over her head, so that it falls outside. A scramble ensues, as it is deemed lucky to obtain a piece of the bread, and dreams of lovers attend its being placed under the pillow. There is in the East Riding of Yorkshire a variation of this custom, for on the arrival of the bride at her father's door, a plateful of cake is thrown from an upper window upon the

crowd below. If the plate reaches the ground without breaking, it is said to be unlucky, but if it is broken into a number of pieces it is looked upon as a hopeful sign.

In remote parts of the large county of York, it is the custom to pour a kettleful of boiling water over the doorstep, just after the bride has left her old home; and, they say, before it dries up another marriage is sure to be agreed on.

We learn at the village of Danby, twelve miles distant from Whitby, there existed until lately, and, perhaps, may still remain, a curious marriage custom. As soon as the sacred ceremony is finished, the bridegroom places on the book held by the officiating minister, a certain sum of money, from which the latter subtracts the fee due to himself, and hands over the remainder to the bride, as a little sum towards defraying her first household expenses.

In the last century, we are told, "it was a custom, for those who could afford it, to have what was termed a 'riding wedding'—that was, for those who went to the marriage, to ride on horseback—sometimes two or three persons on one horse, the bride riding on a pillion behind the bridegroom to and from church. The return home was often a helter skelter gallop, as quick as the horses could go, in order to be back first. Sometimes a silver cup was the prize awarded to the first at home. It was also the

practice to seek up a number of old shoes to throw at or after the parties as they rode along." There is no doubt but that this custom originated in the belief which existed in former times, "that throwing an old shoe after a person was considered lucky."—*William Andrews.*

In a Glossary of the Craven Dialect, by the late Rev. W. Carr, of Bolton Abbey, there is furnished some interesting notices of Yorkshire wedding customs. Under the head of Bride-ale we are told, immediately after the performance of the marriage ceremony a ribbon is proposed as the prize of contention, either for a foot or a horse race, to the future residence of the bride. Should, however, any of the doughty disputants omit to shake hands with the bride, he forfeits all claim to the prize, though he be first in the race. For the laws of the Olympic Games were never more strictly adhered to than in the bridal race of the Craven peasants. Even the fair were not excluded in the horse race from this glorious contest. Whoever had the good fortune to arrive first at the bride's house, requested to be shown to the chamber of the new-married pair. After turning down the bed-clothes he returns, carrying in his hand a tankard of warm ale, previously prepared, to meet the bride, to whom he triumphantly offers his humble beverage. He may go some distance before he meets her, as nothing is deemed more unlucky than for the

bride and bridegroom to gallop. The bride then presents to him the ribbon as the honourable reward of his victory. Thus adorned, he accompanies the bridal party to their residence. I remember a race of this kind being run from Hampsthwaite Church to the bride's residence in Haverah Park, about forty-three years ago, but cannot remember anything particular about it. Again, under "Bride-cake" is the following:—"The bridal party, after leaving the church, repair to a neighbouring inn, where a thin currant-cake, marked in squares, though not entirely cut through, is ready against the bride's arrival. Over her head is spread a clean linen napkin, the bridegroom standing behind the bride, breaks the cake over her head, which is thrown over and scrambled for by the attendants. The following ceremony took place at Kettlewell, about four years ago. The bridal party, on their way from church, scattered halfpence for the boys to scramble for. On arriving at their residence, before the bride entered, the bridegroom spread over her head a white cloth, and then took a plate, on which was some small pieces of bride-cake, and threw the plate and all over her head; it is considered unlucky if the plate does not break. 'Nominy,' complimentary verses addressed to a bride immediately after marriage, by the first boy of the school, who expects a present in return. Should she refuse the accustomed

gift, instances have been known when the young petitioners have forcibly taken off the left shoe of the bride. 'Pie-bridal,' the bride's pie, was so essential a dish on the dining table, after the celebration of the marriage, that there was no prospect of happiness without it. This was always made round, with a very strong crust, ornamented with various devices. In the middle of it, the grand essential was a fat laying hen, full of eggs, probably intended as an emblem of fecundity. It was also garnished with minced and sweet meats. It would have been deemed an act of neglect or rudeness if any of the party omitted to partake of it. It was the etiquette for the bridegroom always to wait, on this occasion, on his bride. 'Throwing the Stockin' was another curious ceremony performed in Craven the evening after marriage. When it was announced to the young guests invited to the wedding that the happy pair were retired, they instantly repaired to the bed-room, where the bride and bridegroom sat up in bed, in full dress, exclusive of their shoes and stockings. One of the bridesmaids repeated an epithalamium. Afterwards she took the bridegroom's stocking, and standing at the bottom of the bed, with her back towards it, threw the stocking with the left hand over the right shoulder, aiming at the face of the bridegroom. This was done first by all the females in rotation, and afterwards the young men took the

bride's stocking, and in the same manner threw it at her face. As the best marksman was to be married first, it is easy to conceive with what eagerness and anxiety this important ceremony was performed by each party, as they doubtless supposed that the happiness of their future lives depended on the issue.

Bride-wain was the name given to a waggon laden with furniture presented to the bride when she left her father's house. The horses were decorated with ribbons. The custom is now obsolete.

One of Mr. W. Henderson's correspondents furnishes a notice of a curious local custom lingering at the village of Whitburn, near Sunderland. He speaks of his own wedding, which occurred in 1865. He says, "After the vestry scene, the bridal party having formed in procession for leaving the church, we were stopped in the porch by a row of five or six women, ranged to our left hand, each holding a large mug with a cloth over it. These were in turn presented to me, and handed by me to my wife, who, after taking a sip, returned to me. It was then passed to the next couple, and so on in the same form to all the party. The composition in these mugs was, mostly, I am sorry to say, simply horrible; one or two were very fair, one very good. They are sent to the church by all classes, and are considered a great compliment. I have never heard of this custom elsewhere. Here it has existed within the memory of

the oldest inhabitant; and an aged fisherwoman, who has been married some sixty-five years, tells me that at her wedding there were seventy hot pots."

A great many of the superstitions noted in the preceding pages still, or did until recent years, prevail in the rural districts of Scotland. Those interested in this department of our subject will find much curious information in Burns' poem "Hallowe'en," and in Dr. Robert Chambers's "Popular Rhymes of Scotland."

WEDDING DAY SUPERSTITIONS AND CUSTOMS.

Before the Reformation, only thirty-two weeks in the year were granted to pious people in which they could contract marriage, in spiritual comfort, unless they had purchased a special dispensation of an ecclesiastical rule. The Church forbade marriages to be celebrated between the first Sunday of Advent and Hilary day, between Septuagesima and Low Sunday, and between Rogation Sunday and Trinity Sunday.

At the commencement of the Register of St. Mary's Parish, Beverley, Yorkshire, occur the following curious lines by the Rev. Nicholas Osgodby, who was at the time vicar of the parish :—

"*Rules for Marriage, the Time, &c.*

"When Advent comes do thou refraine
Till Hillary sett ye free againe;

Next Septuagessima saith thee nay,
But when Low Sunday comes thou may;
Yet at Rogation thou must tarrie
Till Trinitie shall bid thee mary.
"Nov. 25, 1641."

The same injunctions are in another rhyme, as follows:—

"Advent marriage doth deny,
But Hilary gives thee liberty;
Septuagesima says thee nay,
Eight days from Easter says you may;
Rogation bids thee to contain,
But Trinity sets thee free again."

In the old Almanac Galen, 1642, it is stated:—

"*Times prohibiting Marriage this year.*

"From the 27 of November till January 13,
From Februarie 6 untill April 18,
From May 16 untill June 6."

Andrew Waterman, in his Almanac for 1655, furnishes the following as the days when it is "good to marry or contract a wife, for then women will be fond and loving," viz.:—

January 2, 4, 11, 19 and 21.
February 1, 3, 10, 19 and 21.
March 3, 5, 12, 20 and 23.
April 2, 4, 12, 20 and 22.
May 2, 4, 12, 20 and 23.
June 1, 3, 11, 19 and 21.

July 1, 3, 12, 19, 21 and 31.
August 2, 11, 18, 20 and 30.
September 1, 9, 16 and 28.
October 1, 8, 15, 17, 27 and 29.
November 5, 11, 13, 22 and 25.
December 1, 8, 10, 19, 23 and 29.

It will be observed we have given the preceding notes from publications after the Reformation, and we must state that "a considerable proportion of our forefathers continued to respect them till the close of the seventeenth century, and even later." We are told by the well known antiquary, Mr. Llewellyn Jewitt, F.S.A., that in some districts of Derbyshire a kind of superstitious feeling regarding lucky and unlucky days and seasons for marriages still lingers, but few people regard them; they marry and are given in marriage on every day in the year. A proverb current in the Peak says:—

"Wed between sickle and scythe,
Nought they do ever thrive;"

but, as a fact, more marriages take place between the time of the sickle and the scythe, than between the scythe and the sickle.

It is commonly said—

"If you marry in Lent
You will live to repent."

Mr. William Henderson tells us—"But I fear that, in point of fact, the month of May is more avoided

in Scotland than the season of Lent. The prejudice against marrying in May, which Lockhart calls a classical as well as a Scottish one, was represented in his own marriage, Sir Walter Scott hurrying away from London that his daughter Sophia's wedding might take place before that inauspicious month commenced." As to the day, in an old rhyme we are told —

"Monday for wealth,
Tuesday for health,
Wednesday the best day of all;
Thursday for losses,
Friday for crosses,
And Saturday no luck at all."

Next, as to the weather, a wet day is deemed unlucky, while a fine one is auspicious. It is the popular belief in all Christendom that—

"Blest is the bride that the sun shines on."

It is a common saying in many parts of the country—

"To change the name and not the letter,
Is a change for the worst, and not for the better."

That is to say, it is deemed unlucky for a woman to marry a man whose surname begins with the same letter as her own.

We are told—

"A whistling woman and crowing hen
Are neither good for God nor men."

The crowing of a hen is taken as a sign of evil, or a token of death in the family; no house, we are told, can thrive if the hens are addicted to this mischief, and a horror of a whistling woman is proverbial throughout the world.

AN ODD WAY OF PAYING DEBTS.

Marriages *en chemise*, or in a white sheet, have from time to time been celebrated. The *Annual Register* for 1766 has the following:—"A few days ago a handsome, well-dressed young woman came to a church in Whitehaven to be married to a man, who was attending there with the clergyman. When she had advanced a little into the church, a nymph, her bride-maid, began to undress her, and by degrees stript her to her shift; thus she was led blooming and unadorned to the altar, where the marriage ceremony was performed. It seems this droll wedding was occasioned by an embarrassment in the affairs of the intended husband, upon which account the girl was advised to do this, that he might be entitled to no other marriage portion than her smock." Mr. Jeaffreson gives this elucidation of the custom:—"It being a legal doctrine, laid down in Bacon's 'Abridgment,' that a husband was answerable for his wife's debts, 'because he acquired an absolute interest in her personal estate,' it was inferred by the populace

that if he acquired no property with her, he could not be compelled to satisfy the claims of her creditors." "When a man," says Brand, "designs to marry a woman who is in debt, if he take her from the hands of the priest clothed only in her shift, it is supposed that he will not be liable to her engagements." Malcolm's "Anecdotes of London" are cited in illustration:—An extraordinary method was adopted by a brewer's servant in February, 1723, to prevent his liability for the payment of the debts of a Mrs. Brittain, whom he intended to marry. The lady made her appearance at the door of St. Clement Danes habited in her shift; hence her inamorato conveyed the modest fair to a neighbouring apothecary's, where she was completely equipped with clothing purchased by him; and in these Mrs. Brittain changed her name at the church." Again, the *Chester Courant* of June 24, 1800, is quoted:—"At Ashton Church, in Lancashire, a short time ago, a woman was persuaded that if she went to church naked, her intended husband would not be burthened with her debts, and she actually went as a bride like Mother Eve, but to the honour of the clergyman, he refused the damsel the honours of wedlock." Other instances are cited as follows:—"In Lincolnshire, between 1838 and 1844, a woman was married enveloped in a sheet. And not many years back a similar marriage took place; the

clergyman, finding nothing in the rubric about the woman's dress, thought he could not refuse to marry her in her chemise only." George Walker, linen weaver, and Mary Gee, of the George and Dragon, Gorton Green, widow, were married at the ancient chapel close by, on June 25, 1738. She was in her "shift" sleeves during the ceremony, believing that would make him free from her debts. Nathan Alder married Widow Hibbert with only a smock, for the same reason, at the old church in the adjoining parish of Ashton-under-Lyne, on March 7, 1771.

THE SIGNIFICANCE OF MOLES.

Respecting moles some curious superstitions linger, and much has been written on the subject. It is stated in a work published in 1653, that "When a mole appeareth on the upper side of the right temple, above the eye, to a woman it signifies good and happy fortune by marriage, and an industrious carriage." This was believed in Nottinghamshire in the early part of this century, for a poor girl was often heard to repeat the following lines:—

I have a mole above my right eye,
And shall be a lady before I die.
As things may happen, as things may fall,
Who knows but that I may be Lady of Bunny Hall.

We are told the poor girl's hopes were realized, she ultimately becoming "Lady of Bunny Hall."

THE MARRIAGE DEITIES.

The marriage state was not without its peculiar defenders in the way of Inferior Deities. Five deities were esteemed so necessary, that no marriages were solemnized without asking their favours; these were Jupiter-Perfectus, or the Adult, Juno, Venus, Suadela,* and Diana. Jugatinus tied the nuptial knot; Domiducus ushered the bride home; Domitius took care to keep her there, and prevent her gadding abroad; Maturna preserved the conjugal union entire; Virginensis† loosed the bridal zone or girdle; Viriplaca was a propitious goddess, ready to reconcile the married couple in case of any accidental difference. Matuta was the patroness of matrons, no maid being suffered to enter her temple. The married was always held to be the only honourable state for woman, during the times of pagan antiquity. The goddess Vacuna,‡ is mentioned by Horace (Lib. 1. Epist. X. 49.) as having her temple at Rome; the

* The goddess of eloquence, or persuasion, who had always a great hand in the success of courtship.

† She was also called Cinxia Juno.

‡ She was an old Sabine deity. Some make her the same with Ceres; but Varro imagines her to be the goddess of victory.

rustics celebrated her festival in December, after the harvest was got in (Ovid. Fast. Lib. XI).

TRUE-LOVERS-KNOTS.

Among the ancient northern nations a knot seems to have been the symbol of indissoluble love, faith, and friendship. Hence the ancient runic inscriptions: Hickes's, are in the form of a knot; and hence, among the northern English and Scots, who still retain, in a great measure, the language and manners of the ancient Danes, that curious kind of knot, which is a mutual present between the lover and his mistress, and which, being considered as the emblem of plighted fidelity, is therefore called "a true-love knot:" a term which is not derived, as may be naturally supposed, from the words "true" and "love," but formed from the Danish verb "trulofa," *fidem do*,—I plight my troth, or faith. Thus, in the Islandic Gospels, the following passage in the first chapter of St. Matthew confirms, beyond a doubt, the sense here given—"til einrar Meyar er *trulofad* var einum Manne," &c.; i.e. to a virgin espoused; that is, who was promised, or had engaged herself to a man, &c. Hence, evidently, the "bride favours," or the "top-knots," at marriages, which have been considered as emblems of the ties of duty and affection between the bride and her spouse, have been derived.—*Hone.*

ROSEMARY.

In a popular account of the manners of an old country squire, he is represented as stirring his cool-tankard with a sprig of rosemary. It was usual at weddings to dip this grateful plant in the cup, and drink to the health of the new-married couple. Thus, a character in the old play of "The City Madam," says—

> Before we divide
> Our army, let us dip our rosemaries
> In one rich bowl of sack, to this brave girl,
> And to the gentleman.

Rosemary was borne in the hand at marriages. Its virtues are enhanced in a curious wedding sermon.* "The rosemary is for married men, the which, by name, nature, and continued use, man challengeth as properly belonging to himself. It overtoppeth all the flowers in the garden, boasting man's rule: it helpeth the brain, strengtheneth the memory, and is very medicinal for the head. Another property is, it affects the heart. Let this *ros marinus*, this flower of man, ensign of your wisdom, love, and loyalty, be carried, not only in your hands, but in your heads and hearts."

* A Marriage Present by Roger Hackett, D.D., 1607, 4to., cited by Brand.

At a wedding of three sisters together, in 1560, we read of "fine flowers and rosemary strewed for them, coming home; and so, to the father's house, where was a great dinner prepared for his said three bride-daughters, with their bridegrooms and company." Old plays frequently mention the use of rosemary on these occasions. In a scene immediately before a wedding, we have—

> *Lew.* Pray take a piece of rosemary.
> *Mir.* I'll wear it,
> But, for the lady's sake, and none of yours.

In another we find "the parties enter with rosemary, as from a wedding." Again, a character speaking of an intended bridegroom's first arrival, says, "look, an the wenches ha' not found un out, and do present un with a van of rosemary, and bays enough to vill a bow-pot, or trim the head of my best vore-horse."

It was an old country custom to deck the bridal-bed with sprigs of rosemary. It is a jocular saying, among country people, that, where the rosemary-bush flourishes in the cottage garden, "the grey mare is the better horse;" that is, the wife manages the husband.

Shakspeare intimates the old popular applications of this herb. It was esteemed as strengthening to the memory; and to that end Ophelia presents it to

Laertes. "There 's rosemary, that 's for remembrance; pray you, love, remember." In allusion to its bridal use, Juliet's nurse asks Romeo, "Doth not rosemary and Romeo both begin with a letter?" And she intimates Juliet's fondness for him, by saying, "she hath the prettiest sensations of it, of you and rosemary, that it would do you good to hear it."

It was usual at weddings to dip the rosemary in scented waters. Respecting a bridal, it is asked in an old play, "Were the rosemary branches dipped?" Some of Herrick's verses show that rosemary at weddings was sometimes gilt.

The two-fold use of this fragrant herb is declared in the "Hesperides" by an apostrophe:—

To the Rosemary Branch.

Grow for two ends, it matters not at all,
Be 't for my bridal or my burial.

—*Hone.*

BRIDAL COLOURS.

In a curious old book, called "The Fifteen Comforts of Marriage," a conference concerning bridal colours, in dressing up the bridal bed by the bridemaids, is introduced—not, say they, with *yellow ribbands*, these are the emblems of jealousy—not with *fueille mort*, that signifies fading love—but with *true-blue*, that signifies constancy, and *green* denotes

youth—put them both together, and there's youthful constancy. One proposed *blew and black*, that signifies constancy till death; but that was objected to, as those colours will never match. *Violet* was proposed as signifying religion; this was objected to as being too grave: and at last they concluded to *mingle a gold tissue with grass-green*, which latter signifies youthful jollity. For the bride's *favours, top-knots, and garters*, the bride proposed *blew, gold-colour, popingay-green, and limon-colour*—objected to, *gold-colour*, signifying avarice; *popingay-green*, wantonness. The younger bride-maid proposed mixtures—*flame-colour, flesh-colour, willow, and milk-white.* The second and third were objected to, as flesh-colour signifies lasciviousness, and willow forsaken. It was settled that *red* signifies justice, and *sea-green* inconstancy. The milliner, at last, fixed the colours as follows: for the favours, blue, red, peach-colour, and orange-tawny; for the young ladies' top-knots, flame-colour, straw-colour—signifying plenty,—peach-colour, grass-green, and milk-white; and for the garters, a perfect yellow, signifying honour and joy.

MIDSUMMER EVE.

Midsummer is the time with girls for discovering who shall be their husbands; why so, is more than any other, I cannot tell, unless, indeed, the sign

Gemini, which the sun then leaves, is symbolical of the wedding union; but, however that may be, a maiden will walk through the garden at midsummer, with a rake on her left shoulder, and throw hemp-seed over her right, saying, at the same time,—

"Hemp-seed I set, hemp-seed I sow,
The man that is my true-love come after me and mow."

It is said by many who have never tried it, and some who have, without effect, that the future husband of the hemp-sowing girl will appear behind her with a scythe, and look as substantial as a brass image of Saturn on an old timepiece. Or if, at going to bed, she put her shoes at right angles with each other, in the shape of a T, and say—

"Hoping this night my true-love to see,
I place my shoes in the form of a T,"

they say she will be sure to see her husband in a dream, and perhaps in reality, by her bed-side. Besides this, there is another method of divination. A girl, on going to bed, is to write the alphabet on small pieces of paper, and put them into a basin of water with the letters downward; and it is said that in the morning she will find the first letter of her husband's name turned up, and the others as they were left.—*Hone.*

CHAPTER II.

THE WEDDING RING.

THE history and ancient lore connected with the wedding ring is so curious and pleasing, that we think it cannot fail to interest our readers. In the dimness of the past we must commence our investigations, and through the varied changes of many centuries bring down the subject to the present time.

According to heathen mythologists, the first to design the ring was Prometheus, "and the workman who made it, Tubal Cain, of whom there is mention made in the fourth chapter of Genesis, that he wrought cunningly in every craft of brass and iron; and Tubal Cain, by the counsel of our first parent, Adam, gave it unto his son to this end, that therewith he should espouse a wife, as Abraham delivered unto his servant bracelets and ear-rings of gold, which he gave to Rebecca, when he chose her to be Isaac's wife, as we may read in the same book of Genesis." But the first ring was not of gold, but of iron, adorned with an adamant, the metal hard and durable, signifying the continuance and perpetuity of the contract; the

vertuous adamant, drawing the iron unto it, signifying the perfect unity and indissoluble conjunction of their minds, in true and perfect love. However, to deal with facts and not mythology, it appears, from good authority, that the Egyptians were the first to introduce rings, and at an early period. We have the foregoing statement confirmed in the person of Joseph, who, as stated in the ninth chapter of Genesis, having interpreted Pharaoh's dream, received not only his liberty, but was awarded his prince's ring, a collar of gold, and the superintendency of Egypt.

From the third book of Jewish Antiquities, by Josephus, we learn, the Israelites had the use of rings after passing the Red Sea, because Moses, on his return from Mount Sinai, found that they had forged the gold calf from their wives' rings, enriched with precious stones. Moses, again, upwards of 400 years before the wars of Troy, permitted to the priests he had established the use of gold rings, enriched with precious stones. The high priest wore upon his ephod—a kind of camail—and rich rings, that served as clasps; a large emerald was set and engraved with mysterious names. The ring he wore on his finger was of inestimable value and celestial virtue. Had not Aaron, the high priest of the Hebrews, a ring on his finger, whereof the diamond, by its virtues, operated prodigious things?

For it changed its vivid lustre into a dark colour, when the Hebrews were to be punished by death for their sins. When they were to fall by the sword it appeared of a blood colour; if they were innocent it sparkled as usual.

Passing on towards profane history, we find that Homer is silent in regard to rings, both in his Iliad and Odyssey. They were, notwithstanding, used in the time of the Greeks and Trojans; and from them they were received by several other nations. The Lacedæmonians, as related by Alexander, *ab. Alexandro*, pursuant to the orders of their king, Lycurgus, had only iron rings, despising those of gold; either their king was thereby willing to retrench luxury, or to prohibit the use of them.

We may here state that the rings of the ancients were commonly used for seals. Alexander the Great, after the death and defeat of Darius, used his ring for sealing the letters he sent into Asia, and his own for those he sent to Europe.

In Rome, it was customary for the bridegroom to send to the bride, before marriage, an iron ring, without stone or collet, to denote how lasting their union ought to be, and the frugality they were to observe together; but luxury shortly afterwards gained ground, and a necessity arose for moderating it. Caius Marius did not wear a ring of gold till his third consulship; and Tiberius, as Suetonius says,

made some regulations in the authority of wearing rings; for, besides the liberty of birth, he required a considerable revenue, both on the father and grandfather's side.

We are told, "when children were betrothed by the Anglo-Saxons, the bridegroom gave a pledge or wed, part of which consisted of a ring, which was placed on the maiden's right hand, where it remained until the actual marriage, when it was transferred to the left hand."

Rings made of rushes were at one time used in England, and in other parts of Europe, for the purpose of deluding girls into mock marriages. In the year of grace, 1217, the Bishop of Salisbury thus referred to the practice:—

"Let no man put a ring of rush, or of any other material, upon the hands of young girls, by way of mock celebration, for the purpose of seducing them, that while believing he is only perpetrating a jest, he may not in reality find himself bound irrevocably to the connubial yoke." Shakspeare, in "All's Well that Ends Well," refers to rush rings. Greene and Spencer also refer to them; and Fletcher, in his "Two Noble Kinsmen," says—

> "Rings she made
> Of rushes that grew by, and to 'em spoke
> The prettiest posies: Thus our true loves ty'd;
> This you may loose, not me? and many a one."

From a song by Sir William Davenant, we take this passage—

> "I'll crown thee with a garland of straw then,
> And I'll marry thee with a rush ring."

An old song, called the "Winchester Wedding," states—

> "Pert Strephon was kind to Betty,
> And blithe as a bird in the spring;
> And Tommy was so to Katy,
> And wedded her with a rush ring."

In France, we have many traces of the use of rush rings.

Wedding rings have been made of various materials: we may mention gold, silver, iron, steel, copper, brass, leather and sedge. There are numerous cases on record of people being married with iron rings, after the manner of the Romans in the time of Pliny. Even within comparatively recent time the ring of the church key has been used in more than one rural English church. More curious still, it is stated by the eminent author, Mr. John Cordy Jeaffreson, that "a leather ring, made on the spur of the moment out of a piece of kid, cut from the bride's glove, whilst her friends vainly sought her from garret to basement in the house from which she had eloped, was used some years since as an instrument of matrimony, and the pledge of enduring love, at a wedding solemnised clandestinely in the

chief church of our provincial towns." In the Fleet marriages, curtain rings were used, and the clergyman who officiated at the irregular wedding of the Duke of Hamilton with one of the lovely Gunnings, used a similar ring. How different is the opinion entertained of the metal to be used in making wedding rings, in the south-western parts of Ireland. There, it is believed unless the wedding ring be golden the marriage lacks validity. If the people are too poor to purchase the circlets made of the precious metal, hoops of gold are hired. It seems that not long ago a tradesman in Munster made a considerable addition to his income by letting out rings of gold to persons about to marry, and who after the ceremony returned them. In Yorkshire, it was deemed very lucky to be married with a borrowed ring, and numerous cases have come under our notice where borrowed rings have been used.

The Quakers object to the use of a ring in their marriages on account of its heathenish origin, but many ladies of the Society of Friends wear a wedding ring after the ceremony. We find it stated in a recent Metropolitan publication:—"In the account of the marriage which was celebrated a few days ago at the Friends' Meeting House in St. Martin's Lane, between Mr. Theodore Harris and the daughter of Lord Charles Russell, we read 'A ring was on this occasion put on after the actual ceremony was

finished, in deference to ancient custom, which the rules of the Society have not been strong enough to break through.' It will have at once occurred to most of our readers that the rules of the Society must have been strong indeed, if, on this particular occasion, they had been able to overrule the time-honoured custom which directs that a ring shall be placed upon the bride's finger, as a symbol and an evidence of the rite that has been completed. Miss Russell was not at the time of her marriage, and we have no reason to suppose that she has since become, or has any intention of becoming, a member of the Society of Friends; and for Mr. Harris, her husband, to have refused her the privilege of wearing a wedding ring, merely because he happened to be a Friend, would, indeed, have been the height of fanaticism. But it would seem that Mrs. Harris is not the only lady who has been married at a Friends' Meeting House, who has insisted upon the wedding ring. Even brides who have belonged to the Society have, in defiance of the rules of the sect, asserted their right to the ring. The most demure of Quakeresses have, on this point, been firmly heterodox. In so doing, they have, we think, shown their good sense."

Another writer says—"A great many cases must suggest themselves to every one of our readers, in which the want of a wedding ring might prove a cause of exceeding annoyance to the lady who was

so unfortunately circumstanced. But the wedding ring is not merely of great use and comfort to the wearer. It is of inestimable service also to the people with whom a married lady comes in contact. The so-called 'ceremony of introduction' is now-a-days such a very slip-shod ceremony, that it often happens to a man to take down to dinner, or to lead out to dance, a lady whose name he has not caught. The word 'Mrs.,' as usually pronounced by persons on this side of the Tweed, is very apt to be mistaken for 'Miss,' if uttered in a crowded room in which conversation is going on. There is thus very often no telling whether one's partner is married or not, until the fourth finger of her left hand can be caught sight of, and if upon it no wedding ring appears, there is no saying what unpleasant consequences may follow. In former times the 'Friends'' objection to wedding rings—if it were ever carried out, as we should be disposed to agree with the reporter, whom we have already quoted, it never has been—might not have occasioned so much inconvenience as it would now. It was the universal habit of Quakers to dress after a peculiar fashion. Then, no one could ever doubt whether a lady with whom he happened to be in conversation was a member of the Society of Friends or not. But now-a-days—more is the pity, perhaps—Quakeresses have discarded the demure and quaintly-cut garments in which, if Nature had been kind to

them, they were wont to look so extremely attractive. At present there is little or nothing by which to tell a young Quakeress from any other young woman. She ties her skirts back just as if she had been baptised. She wears as much of somebody else's hair as if she were a member of the Church as by law established. Her heels are as high as the doctrines of the most Ritualistic clergyman. Her garments are sometimes as bright coloured as those of the most assiduous devotee of fashion. Hence it follows that, whatever may have been the case with the Quakeress of times past, the Quakeress of the present day cannot, if married, get along comfortably without a wedding ring on her finger."

The members of the Society of Friends are not alone in rejecting the use of the ring in marrying, for it is not used in the Protestant Church in Switzerland, nor by the Mormons. During the Commonwealth the Puritans tried to abolish the use of the wedding ring, on account of its pagan invention. The fact is referred to by Butler, in his Hudibras, as follows :—

> Others were for abolishing
> That tool of matrimony, a ring
> With which the unsanctify'd bridegroom
> Is marry'd only to a thumb
> (As wise as ringing of a pig,
> That's used to break up ground and dig),
> The bride to nothing but her will
> That nulls the after-marriage still.

In "Finger Ring Lore," we find a curious account of a *small* wedding ring:—"Perhaps one of the smallest wedding rings on record is that which is mentioned in the *fiançailles* of the Princess Mary, daughter of Henry VIII., to the Dauphin of France, son of King Francis I. The *fiancé* was represented on that occasion by Admiral Bonnivet, the French Ambassador. The Dauphin was born February 28, 1518, and the event of his birth was made a matter of State policy, for a more intimate alliance with France. On October 5, of the same year, the bridal ceremonies took place at Greenwich with great pomp. King Henry took his station in front of the throne; on one side stood Marie of France and Queen Katherine; in front of her mother was the Princess Marie, just *two* years old, dressed in cloth of gold, with a cap of black velvet on her head, blazing with jewels. On the other side stood the two legates, Wolsey and Campeggio. After a speech by Dr. Tunstal, the Princess was taken in arms; the consent of the King and Queen was demanded, and Wolsey approached with a diminutive ring of gold, fitted to the young lady's finger, in which was a valuable diamond. Admiral Bonnivet, as proxy for the baby bridegroom, passed it over the second joint. The bride was blessed, and mass performed by Wolsey, the King and the whole Court attending it."

The great lexicographer, Dr. Samuel Johnson,

appears to have had considerable veneration for a wedding ring. Under date of March 28, 1753, he wrote thus:—"I kept this day as the anniversary of my Letty's death, with prayers and tears in the morning. In the evening I prayed for her conditionally, if it was lawful." Her wedding ring was preserved by him, as long as he lived, with an affectionate care, in a little round wooden box, and in the inside of which was a slip of paper inscribed:

"Ehen! Eliz. Johnson, nupta Jul. 9, 1736; mortua, ehen! Mart. 17, 1752."

In a London newspaper it was stated, Mr. John Lomax, bookseller, of Lichfield, who died lately at the age of eighty-nine, possessed, among many other Johnsonian relics, this wedding ring of Mrs. Johnson.

We think we cannot bring our notes to a close in a better manner, than by giving the following notice of the wedding ring by Dean Cowler. He says:—"The matter of which this ring is made is gold, signifying how noble and durable our affection is; the form is round, to imply that our respects or regards shall never have an end; the place of it is on the fourth finger of the left hand, where the ancients thought there was a vein that came directly from the heart, and where it may be always in view; and, being a finger least used, where it may be least subject to be worn out; but the main end is to be

a visible and lasting token of the covenant which must never be broken."

THE GIMMAL RING.

The gemmal, gimmal, or geminal ring was for many generations a most popular love-ring in this country. A capital account of it is given by Hone in his "Every Day Book." By that able writer we are told the gimmal ring is comparatively of modern date. It would seem that we are indebted for the design to the ingenious fancies of our Gallic neighbours, whose skill in diversifying the symbols of the tender passion has continued unrivalled, and in the language of whose country the mottoes employed on almost all the amorous trifles are still to be found. It must be allowed, that the double hoop, each apparently free, yet inseparable, both formed for uniting, and complete only in their union, affords a not unapt representation of the married state.

Among the numerous "love-tokens" which lovers have presented to their mistresses, in all ages, the *ring* bears a conspicuous part; nor is any more likely than the *gimmal* to "steal the impression of a mistress's fantasy," as none so clearly expresses its errand.

From a simple love-token, the gimmal was at length converted into the more serious "sponsalium

annulus," or ring of affiance. The lover putting his finger through one of the hoops, and his mistress one of hers through the other, were thus, symbolically, yoked together; a yoke which neither could be said wholly to wear, one half being allotted to the other. In this use of the gimmal may be seen typified, "a community of interests, mutual forbearance, and a participation of authority."

The French term for it is *foi*, or *alliance;* which latter word, in the "Dictionnaire de Trévoux," is defined, "bague ou jonc que *l'accordé* donne à son *accordée*, où il y a un fil *d'or*, et un fil *d'argent*." This definition not only shows the occasion of its use, but supposes the two hoops to be composed, one of gold, the other of silver; a distinction evidently meant to characterise the bridegroom and bride. Thus Columella calls those vines which produce two different sorts of grapes, "gemellæ vites."

Our English glossaries afford but little information on the subject. Minshew refers the reader from *gimmal to gemow;* the former he derives from "gemellus," the latter from the French "jumeau;" and he explains the *gemow ring* to signify "*double* or *twinnes*, because they be rings with two or more links." Neither of the words is in Junius. Skinner and Ainsworth deduce *gimmal* from the same Latin origin, and suppose it to be used only of something consisting of correspondent parts, or double.

Dr. Johnson gives it a more extensive signification; he explains gimmal to mean, "some little quaint devices, or pieces of machinery," and refers to Hanmer: but he inclines to think the name gradually corrupted from *geometry* or *geometrical*, because, says he, "any thing done by *occult means* is vulgarly said to be done by geometry."

The word is not in Chaucer, nor in Spenser; yet both Blount in his "Glossography," and Philips in his "World of Words," have *geminals:* which they interpret *twins.*

Shakspeare has *gimmal* in two or three places; though none of the commentators seem thoroughly to understand the term.

Gimmal occurs in "King Henry the Fifth," act iv., scene 2, where the French lords are proudly scoffing at the condition of the English army. Grandpree says—

> "Their horsemen sit like fixed candlesticks,
> With torch-staves in their hand; and their poor jades
> Lob down their heads, dropping the hides and hips:
> The gum down-roping from their pale-dead eyes;
> And in their pale dull mouths the *gimmal* bit
> Lies foul with chewed grass, still and motionless."

We may understand the *gimmal* bit, therefore, to mean either a double bit, in the ordinary sense of the word *(duplex)*, or, which is more appropriate, a bit composed of links, playing one within another *(gemellus).*

In the "First Part of King Henry the Sixth," after the French had been beaten back with great loss, Charles and his lords are concerting together the farther measures to be pursued, and the king says—

"Let's leave this town, for they are hare-brain'd slaves,
And hunger will enforce them to be more eager:
Of old I know them; rather with their teeth
The walls they'll tear down, than forsake the siege."

To which Reignier subjoins—

"I think, by some odd *gimmals* or device,
Their arms are set, like clocks, still to strike on,
Else ne'er could they hold out so, as they do;
By my consent we'll e'en let them alone."

Some of the commentators have the following note upon this passage: "A *gimmal* is a piece of jointed work, where one piece moves within another; whence it is taken at large for an *engine*. It is now vulgarly called 'gimcrack.'" Archdeacon Nares instances a stage direction in "Lingua," an old play —"Enter Anamnestes (a page to Memory) in a grave sattin sute, purple buskins, &c., a *gimmal* ring with one link hanging." He adds, that *gimmal* rings, though originally double, were by a farther refinement made triple, or even more complicated; yet the name remained unchanged. Herrick, in his "Hesperides," has the following verses:—

The Jimmal Ring, or True-love-knot.

Thou sent'st to me a true-love-knot; but I
Return'd a ring of jimmals, to imply
Thy love had one knot, mine a triple-tye.

According to Randle Holme, who, under the term "annulet," figures the *gimmal* ring,* Morgan, in his "Sphere of Gentry," speaks of "three triple *gimbal* rings borne by the name of Hawberke:" which Mr. Nares says was "evidently because the hawberk was formed of rings linked into each other." A further illustration of the *gimmal* ring may be gathered from the following passage:—"It is related in *Davis's Rites of the Cathedral of Durham* that over our lady of Bolton's altar there was a marvellous, lively, and beautiful image of the picture of our lady, called the lady of Bolton, which picture was made to open with *gimmes* (or linked fastenings) from the breast downward; and within the said image was wrought and pictured the image of our Saviour, marvellously finely gilt."†

I find that the brass rings within which the seaman's compass swings, are by the seamen called *gimbals*. This is the only instance I can discover of the term being still used. The *gimmal* ring appears in common language to have been called a *joint*-ring.

* Academy of Armory, b. iii., c. 2, p. 20.
† Hone on Ancient Mysteries.

There is a passage relating to it in Dryden's "Don Sebastian."

"A curious artist wrought 'em,
With joynts so close as not to be perceiv'd;
Yet are they both each other's counterpart.
(Her part had *Juan* inscrib'd, and his had *Zayda*.
You know those names were theirs): and, in the midst,
A heart divided in two halves was plac'd.
Now if the rivets of those rings, inclos'd,
Fit not each other, I have forg'd this lye:
But if they join, you must for ever part."

According to other passages in this play one of these rings was worn by Sebastian's father: the other by Almeyda's mother, as pledges of love. Sebastian pulls off his, which had been put on his finger by his dying father: Almeyda does the same with hers, which had been given her by her mother at parting: and Alvarez unscrews both the rings, and fits one half to the other.

THE RING FINGER.

From the works of William Hone we cull some interesting notes respecting the ring finger. We are told that the wedding ring is worn on the fourth finger of the left hand, because it was anciently believed that a small artery ran from this finger to the heart. Wheatley, on the authority of old missals, calls it a vein. "It is," he says, "because from thence there

proceeds a particular vein to the heart. This, indeed," he adds, "is now contradicted by experience: but several eminent authors, as well gentiles as Christians, as well physicians as divines, were formerly of this opinion, and, therefore, they thought this finger the properest to bear this pledge of love, that from thence it might be conveyed as it were to the heart."

Levinus Lemnius, speaking of the ring finger, says, that "a small branch of the artery, and not of the nerves, as Gellius thought, is stretched forth from the heart unto this finger, the motion whereof you may perceive evidently in all that affects the heart in women, by the touch of your fore-finger. I used to raise such as are fallen in a swoon by pinching this joint, and by rubbing the ring of gold with a little saffron; for, by this, a restoring force that is in it passeth to the heart, and refresheth the fountain of life, unto which this finger is joined. Wherefore antiquity thought fit to compass it about with gold." According, also, to the same author, this finger was called "Medicus;" for, on account of the virtue it was presumed to derive from the heart, "the old physicians would mingle their medicaments and potions with this finger, because no venom can stick upon the very outmost part of it, but it will offend a man, and communicate itself to his heart."

CHAPTER III.

POESIES AND RING INSCRIPTIONS.

"Emblem of happiness, not bought nor sold,
Accept this modest Ring of virgin gold!
Connubial love disdains a fragile toy,
Which rust can tarnish, or a touch destroy.
Its gentle pressure serves to keep the mind
To all correct—to one discreetly kind.
Of simple elegance, th' unconscious charm;
The holy amulet, to keep from harm;
To guard at once, and consecrate the shrine,
Take this dear pledge—it makes and keeps thee mine."

—*Herrick.*

WITHIN the hoop of the ring, it was customary, from the middle of the sixteenth to the close of the eighteenth century, to inscribe a motto or "poesy," consisting of a very simple sentiment. In this chapter we shall submit various examples of inscriptions copied from ancient rings and other sources. This is a matter to which frequent reference has been made by the old poets. In the "Merchant of Venice," by Shakspeare (act v., scene 1), when Portia asks

Gratiano the reason of his quarrel with Nerissa, he replies—

> About a hoop of gold, a paltry ring,
> That she did give me; whose posy was,
> For all the world, like cutler's poetry
> Upon a knife—*Love me, and leave me not.*

Hamlet asks, at the conclusion of the triple lines of rhyme uttered by the players at the commencement of their tragedy (act iii., scene 2)—

> "Is this a prologue, or the posy of a ring?"

In "As You Like It" (act iii., scene 2), Jaques remarks—

> "You are full of petty answers; have you not been acquainted with goldsmiths' wives, and conn'd them out of rings?"

We find in Ben Johnson's comedy, "The Magnetic Lady," the parson, compelled to form a hasty wedding, asking—

> "Have you a wedding ring?"

To which he receives a reply—

> "Ay, and a posie:
> *Annulus hic nobis, quod sic utcrque, dabit.*"

He exclaims—

> ——————"Good!
> This ring will give you what you both desire;
> I'll make the whole house chant it, and the parish."

Herrick, in his "Hesperides," sings—

"What posies for our wedding-rings,
What gloves we'll give and ribbonings!"

And in his "Church Miserie"—

"Indeed, at first, man was a treasure;
A box of jewels, shop of rarities,
A ring whose posie was my 'pleasure.'"

From the same work we again quote, "The Posie"—

"Leese than the least
Of all Thy mercies is my posie still:
This on my ring,
This, by my picture, in my book I write."

The following lines from Herrick, if not so long, would be one of the best of posies:—

"And as this round
Is nowhere found
To flow, or else to sever,
So let our love
As endless prove,
And pure as gold for ever."

In Davison's "Poetical Rhapsody," 1611, occurs the following sonnet on the wedding ring:—

Upon sending his Mistress a Gold Ring with this Posie—

"PURE *and* ENDLESS."

If you would know the love which I you bear,
Compare it to the ring which your fair hand
Shall make more precious, when you shall it wear:
So my Love's nature you shall understand.

Is it of metal pure? so you shall prove
My Love, which ne'er disloyal thought did stain.
Hath it no end? so endless is my Love,
Unless you it destroy with your disdain.
Doth it the purer grow the more 'tis tried?
So doth my love; yet herein they dissent,
That whereas gold the more 'tis purified
By growing less, doth show some part is spent;
My love doth grow more pure by your more trying,
And yet increaseth in the purifying.

Respecting the usage of having posies on rings, in Puttenham's "Art of English Poesie," published 1589, it is stated:—"There be also another like epigrams that were sent usually for New Year's gifts, or to be printed or put upon banketting dishes of sugar-plate, or of March paines, etc.; they were called Nenia or Apophoreta, and never contained above one verse, or two at the most, but the shorter the better. We call them poesies, and do paint them now-a-dayes upon the back sides of our fruit-trenchers of wood, or *use them as devises in ringes* and armes."

Anne of Cleves received from Henry VIII. with a posy—

"God send me well to kepe."

It was a most unpropitious alliance, for he of the "field of cloth and gold" expressed his dislike to her soon after the marriage.

In 1624, appeared a collection of posies, under the

title of "Love's Garland, or Posies for Rings, Handkerchiefs, and Gloves, and such pretty Tokens as Lovers send their Loves."

The following examples we take from "The Card of Courtship, or the Language of Love, fitted to the Humours of all degrees, senes, and conditions," published in 1653:—

Thou art my star be not irregular.

Without thy love I backward move.

Thine eyes so bright are my chief delight.

This intimates true lovers' states.

My life is done when thou art gone.

This hath no end my sweetest friend.

Our loves be so no ending know.

We select a few specimens of posies from "The Mysteries of Love and Eloquence, or the Arts of Wooing and Complimenting; as they are managed in the Spring Garden, Hyde Park, the New Exchange, and other eminent places." London: 1658:—

Thou wert not handsome, wise, but rich;
'Twas that which did my eyes bewitch.

Whom God hath joined let no man put asunder.

Divinely knit by God are we,
Late two, now one, the pledge you see.

We strangely met, and so do many,
But now as true as ever any.

As we begun so let's continue.

My beloved is mine and I am her's.

True blue will never fade.

Against thou goest I will provide another.

In loving thee, I love myself.

A heart content cannot repent.

I do not repent that I gave my consent.

No gift can show the love I owe.

What the eye saw the heart hath chosen.

More faithful than fortunate.

Love him who gave thee this ring of gold,
'Tis he must kiss thee when thou'rt old.

This circle, though but small about,
The devil, jealousie, shall keep out.

If I think my wife is fair,
What need other people care?

This ring is a token I gave to thee,
That thou no tokens do change for me.

My dearest Betty is good and pretty.

I did then commit no folly
When I married my sweet Molly.

'Tis fit men should not be alone,
Which made Tom to marry Jone.

Su is bonny, blythe, and brown,
This ring hath made her now my own.

Like Phillis there is none,
She truly loves her Choridon.

We have noted Double Posies, as follows:—

Constancy and heaven are round,
And in this the emblem's found.

As God hath knit our hearts in one,
Let nothing part but death alone.

God our love continue ever,
That we in heaven may live together.

Weare me out, love shall not waste,
Love beyond lyvie still is placed.

Weare this text, and when you looke
Uppon your finger, sweare by th' booke.

Let me never take a wife
That will not love her as his life.

If in thy love thou constant bee,
My heart shall never part from thee.

There is no other, and I am he,
That loves no other, and thou art she.

Eye doth find, heart doth chose,
Faith doth bind, death doth lose.

As God hath made my chyce in thee,
So move thy heart to comfort mee.

God yt hath kept thy heart for mee,
Grant that our Love may faithful bee.

The eye did find, ye heart did chuse,
The hand doth bind, till death doth loose.

First feare ye Lord then rest content,
So shall wee live and not repent.

Divinely knit by grace are wee,
Late two, now one, ye pledge here see.

Breake not thy vow to please the eye,
But keepe thy love, so live and dye.

We next furnish a list of Ring Mottoes, from wedding rings previous to the eighteenth century:—

Love thy chast wife beyond thy life. 1601.

I love the rod and thee and God. 1646.

Pray to love; love to pray. 1649.

More weare—more were. 1652.

Late two, now one: the pledge here see. 1657.—*B. & A.*

In thee my choice I doe rejoice. 1677.—*J. J. D.*

In loving wife spend all thy life. 1699.

Endless as this shall be our bliss. 1719.—*Thos. Bliss.*

Be truly wise lest death surprise.

In thee my choice I doe rejoice.

God for me appointed thee.

Virtue passeth riches.

Let me in thee most happy bee.

Live in love and fear the Lord.

No force in love can move in affixed love.

God hath sent my heart's content.

Godly love will not remove.

United hartes death only partes.
You and I will lovers die.
I have obtained what God ordained.
We joyn our love in Christ above.
God gives increase to love and peace.
Let reason rule affection.
God did decree our unitie.
Heart content cannot repent.
Live, love, and be happie.
Noe heart more true than mine to you.
Thy consent is my content.
In thee I find content of mind.
Of all the rest I love thee best.
A blessing we do hope to see.
In love devine we love to joine.
Hearts united live contented.
In love and joy I will live and die.
In thy breast my heart shall rest.
The love is true that I. O. U.
My love is fixed I will not range.
I like my choice too well to change.
This is the thing I wish to win.
My promise past shall ever last.
I joy to find a constant mind.
Well projected if accepted.
God's blessing be on thee and me.

Love him in heart whose joy thou art.
As Christ decreed so we agreed.
A loving wife prolongeth life.

The reader will have found some of the posies and inscriptions very appropriate and tender; others quaint and whimsical. Not the least curious amongst the latter is that, well-known, of Dr. John Thomas, Bishop of Lincoln, in 1753, who had been married three times. On his fourth espousals he had the following motto inscribed on her wedding ring:—

If I survive
I will make thee five.

It is stated in Burke's "Anecdotes of the Aristocracy," that Lady Cathcart, in marrying her fourth husband, Hugh Macguire, had inscribed on her wedding ring—

If I survive
I will have five.

Bishop Cokes displayed better taste, for the ring he presented to his wife on their marriage-day bore representations of a hand, a heart, a mitre, and a death's-head, with the motto—

These three I give to thee,
Till the fourth set me free.

We bring our notes to a close with the following poem, containing allusion to the emblematical properties of the wedding ring:—

TO S—— D——, WITH A RING.

Emblem of happiness, not bought, nor sold,
Accept this modest ring of virgin gold,
Love in the small, but perfect, circle trace,
And duty, in its soft, though strict embrace.
Plain, precious, pure, as best becomes the wife;
Yet firm to bear the frequent rubs of life.
Connubial love disdains a fragile toy,
Which rust can tarnish, or a touch destroy;
Nor much admires what courts the gen'ral gaze,
The dazzling diamond's meretricious blaze,
That hides, with glare, the anguish of a heart
By nature hard, tho' polish'd bright by art.
More to thy taste the ornament that shows
Domestic bliss, and, without glaring, glows.
Whose gentle pressure serves to keep the mind
To all correct, to one discreetly kind.
Of simple elegance th' unconscious charm,
The holy amulet to keep from harm;
To guard at once and consecrate the shrine,
Take this dear pledge—It makes and keeps thee mine.

The above lines are culled from a collection of poems printed at Dublin in 1801; to Mr. William Hone, we must give credit to making them known.

CHAPTER IV.

ARISTOCRATIC AND HISTORICAL MARRIAGES.

MUCH that is interesting in matrimonial manners and customs may be gleaned from the wedding incidents of the upper classes in bygone days. A recent writer in a popular journal has brought together a number of notable transactions of this nature, in which the peculiarities of individuals, and the freaks of fashion, are stated in a manner at once captivating and racy, and to which we have made some additions. Amongst the brides of the last generation the following may be named:—

"Those goddesses, the Gunnings'," whose beauty was so peerless, and whose reign was so brilliant. They were untitled and undowered Irish girls. They were the daughters of Mr. Gunning, of Castlecoote, and of a daughter of Viscount Mayo. The marriage of the parents is thus recorded in *Pue's Occurrences:* —"October 23rd, 1731, John Gunning, Esq., of the Middle Temple, London, was married to the Hon.

Miss Biddy Burke, daughter of Lord Mayo, a young lady of uncommon accomplishments, and to-morrow they set out for London." The marriages of the two "goddesses" are given in *Exshaw's Magazine*, 1752.

The eldest girl, Maria, Countess of Coventry, was born in 1733; the other daughter, Elizabeth, Duchess of Hamilton, and afterwards Duchess of Argyll, was born in 1734. They were brought to London and to Court in 1751, at the ages of nineteen and eighteen, and were married within three weeks of each other, the younger going first to the altar. We have a great deal of gossip about the lovely pair in Walpole's and Selwyn's memoirs, and other *belles lettres* of the time. In 1751, Walpole wrote:—"The two Miss Gunnings are twenty times more the subject of conversation than the ministers. They are two Irish girls of no fortune, who are declared the handsomest women alive. They can't walk in the park, or go to Vauxhall, but such crowds follow them that they are generally driven away. They make more noise than any of their predecessors since the days of Helen," &c., &c. They went one day to see Hampton Court, and while they were there another company of visitors, inquiring for the "Beauty Room," was shown into the apartment in which the Gunnings happened to be by the housekeeper, saying, "This way, ladies; here are the beauties." Another time, when the

Duchess of Hamilton was passing through a town in Yorkshire, seven hundred people sat up all night, in and about the inn, to see her get into her coach next morning. On another occasion, at a Drawing-room, the Court nobles clambered on chairs and tables to get a look at her. There were always mobs to see them get into their chairs, and people used to take their places early in the day at the theatres when it was known they were going. Lady Coventry died at twenty-seven years of age—killed, it was said, by the poison of the paint which she laid on her face in quantities as to check perspiration. Walpole and Selwyn seemed to have preferred the beauty of Lady Coventry to that of her sister. It was she who heedlessly said to George the Second, in his old age, that "she was quite satisfied with the sights she had seen, and that the only thing left for her to see now was a coronation!" The account of Elizabeth's marriage is peculiar. The Duke of Hamilton was making such violent love that he lost a thousand pounds one evening, in a short time, at faro, at Lord Chesterfield's, without going to his table or looking at his cards. Two nights after, being alone with her in her mother's house, he was so impatient to be married that he sent for a parson. The parson came, but refused to marry, as there was neither license nor ring. The Duke swore he would send for the Archbishop of Canterbury, and at last

they were married with a bed curtain ring, at half-past twelve at night, in Mayfair Chapel. Walpole adds, that the Scotch were angry and the women mad at so much beauty having its effect. In three weeks after the sister was married. The sister Elizabeth, Duchess of Hamilton, became a widow in 1758, and in the following year became a duchess again, the Duchess of Argyll. She was also created Baroness Hamilton in her own right. She was thus the wife of two dukes and the mother of four, two of her sons by each marriage having succeeded to their respective dukedoms. She died in 1790.

Not less remarkable and romantic than those of the Gunnings were the matrimonial alliances of the four Miss Burrells. Their father was a Commissioner of Excise, and the four girls married, respectively, an Earl of Beverly, a Duke of Northumberland, a Duke of Hamilton, and, secondly, a Marquis of Exeter, and a private gentleman of large fortune in Cambridge. Of the four girls, the last named, who made the poorest match, was the handsomest, or rather the only handsome one. Their matrimonial successes, unaided either by birth, wealth, influence, or beauty, form a chapter without a parallel in English social history. Their brother was equally successful in matrimony; he married an heiress and a peeress, and became a peer himself.

The two great beauties of George II.'s Court were

Miss Belldenden and Mary Lepel. They were maids of honour to Queen Caroline, were courted by all the men of fashion, and celebrated by most of the wits of the time. Walpole says that Miss Belldenden was charming in face and figure, and the most perfect creature he ever knew. She hated and resisted George II., married for love Colonel Campbell, and became Duchess of Argyll. Her son, Lord F. Campbell, in 1785, married the Countess of Fermoy, widow of the Earl, who had tried to murder her, and was hanged for shooting his steward. The Countess was a great beauty, and in her extreme old age she was burned to death.

No less lovely was her contemporary, Mary, wife of Lord Hervey, and mother of two Earls of Bristol, one of them being the detestable Bishop of Derry. One of her daughters was married to Phipps, Earl of Mulgrave, and grandson of Catherine Sedley and James II. Her memoirs, as well as those of her husband, are entertaining, and, like the Countess of Fermoy, she was burned in her 90th year. She was the daughter of a brigadier-general. Voltaire, Pope, and Gay have celebrated her beauty.

One of her sons was the first husband of the bigamous Miss Chudleigh, who, during her lifetime, married the Duke of Kingston. Her's is an altogether extraordinary story. She was a great beauty, and she was married to Lord Bristol, then a lieutenant

in the navy, in a country church privately. They parted in anger the morning after the wedding; she returning as Miss Chudleigh to Court, and he going off in his ship to sea. The marriage was not acknowleged, and when, on his return from sea, they met once, and she had a child in consequence, the event was concealed with every secrecy, and the child soon died. To rid herself from her husband's annoyances, and to be able to marry the Duke of Kingston, who had long been in love with her, she managed to destroy the entry of her marriage in the parish register, and, the husband consenting to the scheme for a large bribe, she became the duchess. On the Duke's death she was prosecuted for bigamy (1776) and perjury in Westminster Hall, before her peers, and found guilty. The Attorney-General wanted to have her burned in the hand, but she claimed her peer's privilege, and was let off on paying the usual fees. There were produced against her on the trial the mutilated register, a living witness of the first marriage, the widow of the clergyman who married her, the doctor who attended her in her confinement, &c., &c. Lord Bristol, her first husband, afterwards repeated the suit in the Ecclesiastical Court, with a view of obtaining a divorce. Walpole has a curious account of a breakfast and ball at her house while she was still Miss Chudleigh, and of the furniture, and how she got it. The Duke

of Kingston was the lord of the festival. Miss Chudleigh used to be called "The Virgin." Mrs. Delany gives a lively account of the trial, which "she did not attend herself, though having a ticket for the Queen's box, as she was a little clouded by old father time," being then seventy-six years old. Her young people went at seven in the morning; she waited dinner for them till half-past four, and no longer; they came at seven, "starved after twelve hours' fasting, ate their little dinner voraciously (mutton chops, lamb pie, lobster and apple puffs), then they drank their coffee and came to her little drawing-room." The show of the trial was awful and splendid; the duchess walked in very decently, dressed in black silk. Greatly to the general satisfaction, the shameless duchess is degraded into as shameless an actress. Surely there never was so thorough an actress. Garrick says, "She had so much out-acted him it is time for him to leave the stage. One should search the jails amongst the perjured, notorious offenders for a parallel to such an infamous character. She has, however, escaped the searing of her hand, by claiming her peerage exemption from corporal punishment. It is astonishing how she was able to speak for three-quarters of an hour, which she did yesterday."

A celebrated beauty, whose beauty proved a *damnosa hereditas*, was Miss Ray, who about the

same period was shot dead by a young clergyman as she was stepping into her carriage on leaving Covent Garden Theatre. She was of humble birth, and was originally bound to a dressmaker. While still quite young, Lord Sandwich, the First Lord of the Admiralty, persuaded her to become his mistress, and in this relation she had lived with him seventeen years, and borne him nine children. Besides her striking beauty of person, she possessed all the graces of culture and accomplishments, her noble lover, who was most tenderly attached to her, having had her educated in every branch of polite feminine literature and art. Her murderer also, the Rev. James Hackman, was hopelessly in love with her, and shot her, and, as he thought, himself, in despair. Hackman was arrested by Sir John Fielding, the police magistrate, and Boswell was present at his execution.* About this time Walpole says "that the Kingdom of Beauty was in as great disorder as the Kingdom of Ireland."

In 1770 the three Miss Montgomerys were celebrated Irish beauties, the leaders in the amateur theatricals of the day, along with Grattan's sisters, and other fashionables. They were the daughters of Sir William Montgomery, Ireland and Scotland. The three were one of Sir Joshua Reynold's most

* April 19, 1779.

famous groups, and the picture was called "The Graces."

Like their contemporary beauties above named the three Montgomery girls made good matches—the eldest marrying Lord Mountjoy, the second the Right Hon. J. Beresford, and the third Marquis Townshend, Lord Lieutenant. The three were short-lived. R. B. Sheridan's mother was intimate with their mother, Lady Montgomery, in Dublin. Lord Mountjoy, who was killed at the battle of New Ross, in 1798, on Miss Montgomery's death, chose for his second wife (1783) Miss Wallis, a Dublin milliner, of most surpassing beauty.

Mr. Beresford, son of the Earl of Tyrone, a man of great wealth, fashion, and position, married first a French belle, Mdlle. Le Gondoz, in 1760, of an old Roman Catholic French family. She became a Protestant to marry her lover, and was converted by Dr. Cobbe, Archbishop of Dublin. She died in 1774, when Mr. Beresford married the beautiful Barbara Montgomery, who died in 1795.

In 1773 her equally beautiful sister, "young Lady Townshend," was presented at Court, when, as Mrs. Delany says, "various were the opinions of her beauty. The men say she is handsome, the ladies that she is pretty."

There were many other very celebrated beauties also about that time, beauty as well as other things

seeming to follow the law of periodicity and coincidence, and choosing to manifest itself at intervals and by bursts.

Then there were the four charming and headstrong Lennox girls, daughters of the Duke and Duchess of Richmond. The eldest, Lady Caroline, married Fox, first Lord Holland, and was mother of Charles J. Fox; she had shaven off her eyebrows to disgust another lover, and during the seclusion consequent on the shaving, she eloped with Fox. It is not surprising that a few years after Fox opposed the Clandestine Marriages Bill, which would have annulled his own marriage. The second Lennox girl, Lady Emily, married the Duke of Leinster, bore him nineteen children, and after his death, married Mr. Ogilvy, the tutor, and bore him two more. She was mother of Lord Edward Fitzgerald. The third girl, Lady Louisa, married Thomas Conolly, of Celbridge. The fourth, Lady Sarah, refused George III., and married for her second husband the father of the great Napiers. The same Lady Sarah played "Jane Shore," in the private theatricals at Holland House, in company with Charles James Fox. She was bridesmaid at her lover's, George III., wedding, where a Jacobite peer mistook her for the Queen, and George Selwyn said that the "old fellow was always fond of 'The Pretenders.'" The Napiers lived at Celbridge, near the Conollys, and not far

from Carton; so that the three sisters were all here together, and reigning and shining in the same firmament at the same time.

About the same favoured period (1750) flourished "The Three Fitzroy Beauties," daughters of the Duke of Grafton—Ladies Euston, Conway, and Petersham. Lady Dorothy Euston was unfortunate in a brutal husband, who broke her heart in a couple of years. The youngest sister Lady Caroline Petersham, was by some judges preferred for beauty to Lady Coventry (Miss Gunning); and Walpole tells us how she went a few miles out of London to play cards the night of the Lisbon earthquake panic, and came back in the morning expecting to find her husband and house in ashes and ruins.

Another great beauty was Lady Craven, daughter of the Earl of Berkley, who married Lord Craven, about 1770, lived with him thirteen years, bore him seven children, and then left him, travelled, wrote her memoirs, and died at Naples about fifty years ago.

There was "Lady Di Beauclerc," daughter of a Duke of Marlborough, and married to Lord Bolingbroke, whom she divorced to marry Dr. Johnson's friend, Topham Beauclerc.

There was Anne Luttrell, Mrs. Horton, daughter of Lord Carhampton, married to H.R.H. the Duke of Cumberland in 1771.

Lady Susan Strangways, daughter of Lord Ilchester, niece of Lord Holland, and one of the Holland House private theatricals party just named, showed her love for the stage by marrying O'Brien, the actor.

Not long after, Lady Henrietta Wentworth, daughter of the Marquis of Rockingham, married her own footman, and came to live in Ireland with him, after having sold her grand dresses, and bought calico ones to suit her new estate.

Edward, 12th Earl of Derby, married Miss Farren, the actress, 1797 (grandmother, we believe, to the present earl), his first wife having been a daughter of the Duke of Hamilton.

In 1785 the Duke of Bolton married Lavinia Fenton, who (as well as Peg Woffington) captivated the world by her Polly in the "Beggar's Opera." It is said that, after the Duke's death, his widow, after leading a virtuous married life, "relapsed into Pollydom" with an Irish surgeon at Tunbridge. Poor Peg herself was born here in 1719, and was taken up by Madame Violante. She afterwards played for Sheridan in Smock Alley Theatre. She was the rival of Mrs. Bracegirdle, and of "Kitty" Clive, and said of the latter that she was "a hook without the bait." Peg, in her lifetime, played many parts, and had amongst her admirers lords, provosts of college, and actors. One of her lovers was jealous

of Garrick, and she calmed him by declaring that "she hadn't seen Garrick since morning, and wasn't that an age?" Peg turned Protestant in 1756 to obtain a legacy. Her sister married the Hon. and Rev. Mr. Cholmondeley, and Peg complained of it to the earl, the bridegroom's uncle, "as she had now two beggars to support in place of one."

Our space is run out, or we might go on to tell of our other beauty queens, the three Linley-Sheridans (the Dufferins, Nortons and Seymours), the Brandleys and Miss MacLane, of Edinburgh, mentioned in the last *Quarterly*, who used to have to stand up in the box in the theatre for the audience to get a good look at her. Such were some of our English and Irish beauties, and such were their fortunes in the last century. Bright were their diadems and boundless their sway, but, unfortunately, they had not the gift of immortality. It was a gifted, and, we doubt not, a many-courted and much-admired Irish girl who, in the midst of good matches, spoke the sentiments of some of the sex in the following lines:—

I envy not wealth to the miser,
Nor would I be plagued with his store;
To eat all and wear all is wiser—
Enough must be better than more.
So nothing shall tempt me from Harry,
His heart is as true as the sun;
Eve with Adam was ordered to marry—
The world, it should end as begun.

CHAPTER V.

"GOLDEN" WEDDINGS.

A "GOLDEN WEDDING" is the celebration of the completion of fifty years of married life,—the jubilee of half a century's happiness,—in which the happy participators renew the vows which they pledged when in the vigour of youth and hope, with a pleasure and solemnity, deepened and strengthened by the experience of two generations, amid the congratulations of their descendants and friends.

The Golden Wedding was originally of German origin; but the happy signification of the ceremony, and the naturally rare opportunity of observing it, has gradually led to its frequent adoption in other countries, and, of late years, several times in England.

The printed information on the subject is very meagre, and we are indebted to the kindness of Mr. S. C. Hall, the veteran *litterateur* and founder of the "Art Journal," and his accomplished wife, for permission to make use of a paper printed in com-

memoration of their own Golden Wedding, which took place in London, in September, 1874, in the presence of a large assemblage of friends.

Mr. and Mrs. Hall were married on the 20th of September, 1824, and when as time approached for celebrating the event, the idea occurred to an intimate friend, Miss Kortright, that it would be a good opportunity for their friends to present to them some testimonial of affection and esteem, and for the public to testify its appreciation of their long and meritorious labours. A committee was formed, and the result of their exertions was that the sum of £1,570 was collected from about six hundred subscribers. The committee purchased an annuity in the joint names of Mr. and Mrs. Hall, and handed the balance to them on the day of the celebration. As a material record of the interesting event, the various letters that had been received from all over the world were preserved in a handsomely bound book, the introduction to which was as follows:—

"This record of a wide and affectionate recognition of their numerous claims to public gratitude and private esteem, together with the sum of £1,570—the subscriptions of six hundred persons—is presented by the committee and subscribers to Mr. and Mrs. S. C. Hall, in commemoration of their "Golden Wedding,"—an auspicious event which was regarded by a large circle of admirers who have derived pleasure and profit from their works, as a fitting occasion on which to present to them some suitable testimonial of personal regard and con-

sideration for their long and valuable services to Literature and Art.

"At the same time it was desired that it might serve to convey to them a sincere, if inadequate, proof that the purity of tone and goodness of purpose which, during a long and well-spent life, have ever characterised their works, have won for them, not only in these islands, but wherever our language is spoken, a large share of public approval and respect, and have been gratefully appreciated by their many loving friends."

The following card of invitation was issued to the ladies and gentlemen who had the pleasure to be present on the gratifying occasion:—

Avenue Villa, 50 Holland St., Kensington.

MR. AND MRS. S. C. HALL

Greet their Friends
on the 20th September, 1874,
The Anniversary
of their 50th Wedding Day—
their GOLDEN WEDDING.

S. C. HALL.
ANNA MARIA HALL.

The Earl of Shaftesbury, who presided at the meeting, said: You are assembled, ladies and gentlemen, on an interesting occasion, for interesting it is, very much so, to all of you, the personal friends or public appreciators of Mr. and Mrs. Hall, to do honour to them, and to do honour to yourselves, by recording your sense of the services they have rendered to literature and to art, and to various good

and useful institutions for which they have been workers, and which they have largely aided to sustain. With you, I have shared in common the high respect and esteem with which you regard our august friends, who so happily illustrate the conduct, the comforts, and the dignities of domestic life. I was, when young, taught by the Latin Grammar that the masculine gender was more worthy than the feminine; but by way of making up partly for that, it was added, the feminine is more worthy than the neuter. My opinion is that the masculine gender is not more worthy than the feminine; I entirely concur with those who argue that what has been achieved and is now doing by women is one of the marvels of our age; and I do not hesitate to say that this is a generation of great women, who are employed by God, in His Almighty wisdom and mercy, to effect great changes and great blessings on the surface of the habitable globe. For Mr. Hall we need not enumerate his many good and useful works; they are known to all the world: but we have specially to thank him for the bold and manly position he has taken in that department of literature in which he stands unequalled, and to which he brought his sagacity to bear in the discovering of fraud and the detection of deceit in all works of Art: pictures more especially. His valuable work—the ART JOURNAL—is well known to you. Mr. Hall, fifty years ago,

obeyed the great precept that "it is not good for man to be alone;" he sought and found one of whom we know he is, and may well be, proud; a helpmeet who has helped him largely during the whole of his career; who brought to him a mine of good and refined taste, of healthy and invigorating influence, and who has herself given to the world a long series of publications, not only to amuse but to instruct, and greatly to elevate the human mind. Her works are known and valued wherever our language is read. In my time I have witnessed three Jubilees: the first was that of the reign of George III., the second was that of the Bible Society. This is the third: I think I can see in it the completion of the other two: the completion of loyalty,—a completion secured by piety and religion; honouring the wedded life; giving an example of that which is an undeniable truth—that domestic life, especially in the early wedded, and by the all-merciful Providence of God, is the refuge and stronghold of morality, the honour, dignity, and mainstay of Nations. To sum up all in one very serious and solemn sentence,—Mr. and Mrs. S. C. Hall, you have been lovely and pleasing in your lives. If it shall please God, in His mercy, His wisdom, and His providence, that you shall be divided in your deaths, we pray and we believe, that you will be again united in a blessed Eternity.

Mr. Hall then rose, Mrs. Hall rose with him, and, each holding the other's hand, Mr. Hall said: My lord, ladies and gentlemen, all of you our friends, we rejoice to receive your greeting here to-day. My lord, if any one circumstance, could more than another, make us happy and grateful, it is that your lordship presides over a meeting to do us honour; your whole life has been passed in doing good; in your presence I may not say what I know; but I may say, I am bound to say, that your lordship in according this grace to us and to our friends, has laid us, and them, under a weighty obligation. My address shall not be long, although the occasion is one that offers strong temptation to deliver a lengthened speech. A story is told of the Prophet Mahomet that when his young and beautiful wife, Ayesha, said to him—

"Surely you love me better than you loved the aged Khadijah?"

He replied—"No, by Allah! for she believed in me when nobody else did!"

So I say of her who stands by my side; I say more; she has faith in me after fifty years; and this may be, and shall be, my boast; she who knows me best, loves me best,—whatever is good in me, whatever is bad in me, no one but God can know so well. It chanced that the 20th of September last, the fiftieth anniversary of our wedding,

was a Sabbath day; it was Sacrament Sunday, and in our parish church at Kensington, kneeling beside her at the altar, I whispered to her the words, "With this ring I thee wed," and I placed a plain gold ring on the third finger of her left hand; she wears it now and will wear it all her life, with that other ring which I gave her half a century ago; and I led from the altar a better woman and a better wife than I had taken from it on that day fifty years: ay, and a handsomer woman too, for there is a beauty of age as there is a beauty of youth, and that which in 1824 was promise was in 1874 fulfilment. During all these years, we have, no doubt, passed through many struggles, encountering many difficulties, but overcoming them all by "mutual love and mutual trust," at once our spear and shield in our contests with the world. I would not laud her overmuch; the praise she values most is that which she receives when nobody is by; but this I must say, that though Literature has been her profession, as it is mine, and though she has to show as its produce more than two hundred printed books, I know there is no one of the womanly duties she has neglected—the very humblest of them has been at all times her study and her care: she is, in truth, a thorough woman in all womanly avocations, pleasures, and pursuits; but she has been none the less my companion, my friend, my counsellor, my guide,—

I *must* say it here as I have said it elsewhere, and in verse,*—my comforter in all trouble, my helper in all difficulties, by whom I was ever prompted

* The lines alluded to above were printed separately and circulated among the ladies and gentlemen present. They were titled—

AFTER FIFTY YEARS!

September 20, 1874.

Yes! fifty years of troubles—come and gone—
I count since first I gave thee hand and heart!
But none have come from thee, dear Wife—not one!
In griefs that sadden'd me thou hadst no part—
Save when, accepting more than woman's share
Of pain and toil, despondency and care,
My comforter thou wert, my hope, my trust;
Ever suggesting holy thoughts and deeds;
Guiding my steps on earth, through blinding dust,
Into the Heaven-lit path that Heaven-ward leads.

So has it been, from manhood unto age,
In every shifting scene of Life's sad stage,
Since—fifty years ago—a humble name
I gave to thee—which thou hast given to fame—
Rejoicing in the wife and friend to find
The woman's lesser duties—all—combined
With holiest efforts of creative mind.
And if the world has found some good in me,
The prompting and the teaching came from thee!
God so guide both that so it ever be!
So may the full fount of affection flow;
Each loving each as—fifty years ago!

We are going down the rugged hill of life,
Into the tranquil valley at its base;
But, hand in hand, and heart in heart, dear Wife:
With less of outer care and inner strife,
I look into thy mind and in thy face,
And only see the Angel coming nearer,
To make thee still more beautiful and dearer,
When from the thrall and soil of earth made free,
Thy prayer is heard for me, and mine for thee!

S. C. HALL.

to think rightly and to act rightly; by whose wise counsel, when I followed it, I was ever led to right from wrong. Enough of this: you will not, I hope, think it too much. She is by my side, thank God! her work not yet entirely done; if she may not write as continually as she did, she can as continuously labour, helping many of our best institutions, inculcating religion, virtue, loyalty, truth; and she may perhaps do even more good by the exercise of "old experience" than she has done by her pen.

It is time that I bring this address to a close. I speak not only to those who are present, but to those who are absent; kept away, I know, many of them, by the unhappy state of the weather. Dear friends, we thank you fervently and earnestly for the honour you this day accord to us. I will not be so mock-modest as to say we have done nothing to deserve it. We have done our best to deserve it. That you think we deserve it we have indubitable proof. It is before us on that table, and is manifested by your presence here this day. It has been the guiding principle of my life (and surely if it has been mine it has been hers), that there is no happiness which does not make others happy: we cannot possess it unless we share it. I have been a critic for more than fifty-three years, and an editor all that time; and my rule has been to write of others as many kindly things as was possible, and as few unkindly

things as was possible. I have reviewed the works of probably 30,000 persons—artists and authors. I never penned a line of censure without feeling pain; or a line of praise without feeling pleasure. Well, I have my reward to-day, and so has she who stands by my side; a reward for herself, and —well I know it—a double reward in the honour you accord to *me!*

My lord, we thank you; we thank our assembled friends; we thank the one hundred and forty-one noblemen and gentlemen who form the committee you represent, who have laboured to accomplish this result. For that we may well be, as surely we are, proud as well as grateful. It is a grand and gracious tribute to hard workers in the wide and broad field of Letters; at once an encouragement and a reward. That it is very far from a mere compliment the book on which I lay my hand in pride and thankfulness will show. It contains letters from all parts of the world—from dear or appreciative friends. We look round this closely-packed room, and in so many beloved faces, that our hearts may well beat with joy. But memory will even better record this day—by these letters in this book. Among them is one from Salt Lake City, signed by several men, each of whom has probably several wives, and transmitted to him who thanks God he has, for more than fifty years, had but one. There was yesterday added

to the series a letter I highly prize. It is from a household servant, who asks permission to enclose five shillings as a mark of gratitude for enjoyment and instruction received from the writings of Mrs. Hall—all her life-long. You will instinctively feel how much we value that letter.

And so, friends, in so far as the ceremonial of this day is concerned, I bid you farewell! The time cannot be far off, when all the work of earth will be a Retrospect! Even now, although I do not yet scent the "mould above the rose,"—

> "The gathering clouds around I view,
> And days are dark and friends are few."

At least, they are becoming fewer day by day.

This day will ever be a proud and happy memory to us. We thank God and you for it. Your lordship has well said our union is not ended here. It has endured long; in the natural course of events it cannot here endure much longer. But well we know it can never end: that it will last for ever and ever!

The interesting ceremony of celebrating Mr. and Mrs. Hall's "Golden Wedding" was brought to a close with a conversazione, and a concert of high-class music, and the company separated uttering the best wishes for the continued happiness and long life of the venerable couple, who had on that occasion enjoyed such a comparatively exceptional pleasure.

CHAPTER VI.

ANECDOTES AND MISCELLANEOUS.

A QUESTIONABLE PROBATION.

Gumilla relates, in the "History of the River Orinoco," that there is one nation which marries old men to girls, and old women to youths, that age may correct the petulance of youth. For, they say, that to join young persons equal in youth and imprudence in wedlock together, is to join one fool to another. The marriage of young men with old women is, however, only a kind of apprenticeship, for after they have served for some months, they are permitted to marry women of their own age.

THROWING THE KOLARH.

Among the Liburnians, a singular custom prevails at their weddings. Before the dinner is over, the bride and all the guests rise from the table; she has then to throw over the roof of the bridegroom's house a cake, called "kolarh," made of coarse dough. The

higher she throws it, the happier, according to their idea, the union will make a good housewife; and as the houses are very low, and the cake as hard as a stone, the bride seldom fails in ensuring the lucky omen. Two men attend the bride, and are expected to present her with new shoes and stockings: she does not put them on till after her dance, and gives two or three old handkerchiefs in return.

WEDDINGS DURING THE COMMONWEALTH.

In the Little Parliament of 1653, of Oliver Cromwell, it was declared that marriage was to be a civil contract; the use of the Book of Common Prayer was forbidden, and, under severe penalties, the clergy were not permitted performing any of the Church offices connected with matrimony. Registrars were appointed for the registration of marriages; to him were furnished, in all cases, the names of the parties intending to be united, and it was his duty to proclaim them either in church, after the morning service, on three successive Sundays, or in the market place on three successive market days, according to the desire of the parties. They had also to profess, in the presence of a justice of peace, their mutual wish to be married. We learn, in some places, it was placed in the hands of the bellman to proclaim the marriages in the market places. The old parish

registers give examples of the operation of the new marriage law. In the registers of Boston, Lincolnshire, it is shown, in the years 1656, 1657 and 1658 respectively, the number of marriages proclaimed in the market place were 102, 104 and 108, and of those announced in the church, 48, 31, and 52. At Winteringham, in the same county, the following entry appears in the oldest parish register:—

"The purpose of marriage betwixt Thomas Wressell, of this parish, and Margaret Davison, of Burton-super-Stather, was first time published in our *markett* upon Saturday, April 19th, the 26th, and the 3rd of May, 1656. They were married.

"MATTHEW GEREE, Register."

In the Worksop, Nottinghamshire, register, in the year 1656, it is recorded that the marriage of a couple was "according to the Act, published at Worksop Market Crosse."

The Act continued in operation until 1658, when persons were allowed to adopt the accustomed rites of religion, if they preferred them.

The singular mode of solemnizing marriages that took place during Cromwell's usurpation, was pretty strictly observed for the space of four years; during which time sixty-six couple were joined together before the civil magistrate at Knaresbrough. The gentlemen who were applied to in this case, for the most part, appear to be Thomas Stockdale, of Bilton Park, Esq.; Sir Thomas Mouleverer, Bart., of Aller-

ton Park; or the Mayor of Ripon. The banns were published on three separate days before marriage, sometimes at the market cross, and sometimes in the church. The following is a copy of one of the certificates:—

"*30 Mar. 1651.* Marmaduke Inman and Prudence Lowcock, both of the parish of Knaresbrough, were this day married together at Ripon, having first been published three several market days in the market place at Knaresbrough, according to the Act of Parliament, and no exceptions made.

"In the presence of

"THOMAS DAVIE,

"ANTHONY SIMPSON."

MARRIAGE VERSUS POVERTY.

"Many laymen," says Burton, in his "Anatomy of Melancholy," "repine still at priests' marriages, and not at clergymen only, but all of the meaner sort and condition; they would have none marry but such as are rich and able to maintain wives, because the parish belike shall be pestered with orphans, and the world full of beggars; but these are hard-hearted, unnatural monsters of men—shallow politicians."

SAINT GONÇALO.

St. Gonçalo is a popular friend of Portuguese and Brazilian elderly single ladies. Young ones invite

him too, but in a petulant spirit. Their staple address is:—

"San Gonçalo of Amarante,
Match-maker for old women!
Why don't you marry young ones!
What harm have they done you?"

JESPER SVEDBERG'S SECOND COURTSHIP.

Jesper Svedberg, Bishop of Skara, in Sweden, was the father of the celebrated Emmanuel Swedenborg. He thus relates the story of his second courtship. The lady was the daughter of a clergyman, and had been twice a widow before Svedberg became acquainted with her, having been married first to a merchant, and then to a judge.

"On St. Andrew's Day, 1697, I celebrated, in a blessed hour, my wedding with my second most beloved wife, Mrs. Sara Borgia. I was not acquainted with her: I had never seen her, and did not know that she existed. I was unexpectedly informed of her piety, meekness, and liberality to the poor; that she was well off, good looking, a thrifty housewife, and without children; in a word, she seemed a woman that would suit me well. I wrote to her, laying bare my thoughts, and she acceded to my request. Two days before the wedding I went to Stockholm, whither she also, by agreement, repaired.

I was put into a room where she was sitting alone, but I did not know, and never imagined it was she, for no one had told me. I sat down beside her. We conversed for a long time about sundry matters, I talking to her as a perfect stranger. At length she said, 'What do you think of our bargain, Mr. Professor?'—I replied, 'To what bargain do you refer?' —'That which you have written about,' she said.— 'What have I written to you about? I do not know what you mean!'—'Are we not,' she said, 'to be man and wife to-morrow?'—'Are you that person!' I exclaimed, and then we jumped up and confirmed our friendship by shaking hands, and with a loving embrace."

EQUAL TO THE OCCASION.

A couple were going to be married, and had proceeded as far as the church door: the gentleman then stopped his intended bride, and thus unexpectedly addressed her:—

"My dear Eliza, during our courtship I have told you most of my mind, but I have not told you the whole: when we are married, I shall insist upon three things."

"What are they?" asked the lady.

"The three things are these," said the bridegroom: "I shall sleep alone, I shall eat alone, and find fault

when there is no occasion: can you submit to these conditions?"

"O yes, sir, very easily," was the reply, "for if you sleep alone, I shall not; if you eat alone, I shall eat first: and as to your finding fault without occasion, that I think may be prevented, for I will take care you shall never want occasion."

The conditions being thus adjusted, they proceeded to the altar, and the ceremony was performed.

A HUMBLE PETITION.

The following petition, signed by sixteen maids of Charleston, South Carolina, was presented to the Governor of the province in March, 1783, "the day of the feast:"—

To His Excellency Governor Johnson.

The humble petition of all the Maids whose names are underwritten:—*Whereas*, We the humble petitioners are at present in a very melancholy disposition of mind, considering how all the bachelors are blindly captivated by widows, and our youthful charms thereby neglected: the consequence of this our request is, that your Excellency will for the future order that no widow shall presume to marry any young man till the maids are provided for; or else to pay each of them a fine for satisfaction, for invading our liberties; and likewise a fine to be laid on all such bachelors as shall be married to widows. The great disadvantage it is to us maids is, that the widows, by their forward carriages, do snap up the young

men; and have the vanity to think their merits beyond ours, which is a great imposition upon us who ought to have the preference.

This is humbly recommended to your Excellency's consideration, and hope you will prevent any further insults.

And we poor Maids as in duty bound will ever pray.

P.S.—I, being the eldest maid, and therefore most concerned, do think it proper to be the messenger to your Excellency, in behalf of my fellow-subscribers.

MARRIAGE BY WEIGHT.

About 1770, there was living in London, a tradesman, who had disposed of eleven daughters in marriage, with each of whom he gave their weight in halfpence as a fortune. The young ladies must have been bulky, for the lightest of them weighed fifty pounds two shillings and eightpence.

A JUBILEE WEDDING.

In the year 1733, when Christian IV., King of Denmark, and his consort, Sophia Magdalena, visited their Norwegian dominions, they took up their residence in the house of Colonel Colbiornson, in Frederickshald. The colonel, for the diversion of his illustrious guests, exhibited before them what is called a *Jubilee Wedding*. There were four couples married, all rustic people, invited from the adjacent country, and out

of these, there was none under a hundred years old; so that all their ages put together, made upwards of eight hundred years! Their names were Ole Torveson Sologsteen, who lived eight years afterwards, and his wife Kelje, ten years; Jern Oer, who lived six years after, and his wife Ingen, who lived seven years; Ole Besoleen and his wife N——; and Hans Folasken, who lived ten years after, and brought with him Joram Gallen, who was not his wife, but being a hundred years old, he borrowed her for this ceremony; she also lived ten years afterwards.

These eight married people made themselves extremely merry at this public wedding; and the women, according to the custom of the country on bridal occasions, danced with green wreaths upon their heads. At their departure, each couple received from their majesties a handsome present to carry home.

LOVE LOCKS.

In the reign of James I., it became a fashion among the beaux to wear a long lock of hair, pendant from the left temple; and the ladies gave to it the name of the *love lock*. The zealot Prynne thought this so prominent a folly of the times, in the succeeding reign, that he wrote no less than a quarto volume against the *unloveliness of love locks*. The fashion expired with Charles I.

OFFERINGS AT MARRIAGES.

Nov. 15, 1660. "To Sir W. Battens to dinner, he having a couple of servants married to-day; and so there was a great number of merchants, and others of good quality, on purpose after dinner to make an offering, which, when dinner was done, we did, and I did give ten shillings and no more, though I believe most of the rest did give more, and did believe that I did so too."—*Pepys's Diary.*

LOVE-FEASTS OF THE METHODISTS.

Love-feasts were held quarterly. No persons were admitted who could not produce a ticket to show that they were members, or a note of admittance from the superintendent. However, any serious person, who had never been present at one of these meetings, could be supplied with a note for once, but not oftener, unless he became a member. The meeting began with singing and prayer. Afterwards small pieces of bread, or plain cake, and some water, were distributed; and all present eat and drink together, in token of their Christian love to each other. Then, if any persons had any thing particular to say concerning their Christian experience, or the manner in which they were first brought to the knowledge of the

truth, they were permitted to speak; when a few of them had spoken, a collection was made for the poor, and the meeting concluded with singing and prayer. This institution had no relation to the Lord's Supper. The elements of the Lord's Supper were bread and wine; but at the love-feasts, bread and water only were used. The Methodists considered the former as a positive institution, which they were bound to observe as Christians; the latter as merely prudential. They had also numerous *prayer-meetings*, at which it frequently happened that some one gave an *exhortation* to the people.

A "STRIKING" WARNING.

The widow of Sir Walter Long, of Draycot, in Wiltshire, made her husband a solemn promise, when he was on his death-bed, that she would not marry after his decease, but he had not long been interred when Sir Stephen Fox gained her affections, and she married him. The nuptial ceremony was performed at South Wraxall, where the picture of Sir Walter happened to hang over the parlour door. As Sir Stephen was leading his bride by the hand into the parlour, after returning from church, the picture of Sir Walter Long, the late husband of the bride, which hung over the parlour door, fell on her shoulder, and, being painted on wood, broke in the fall. This

accident was considered by the bride as a providential warning, reminding her of her promise, and embittered the remainder of her days.

EXTRAORDINARY COINCIDENCES.

William Douglas, of Lanark, in Scotland, married a wife who was born on the same day and hour as himself; and they were baptized in the same church. At the age of nineteen they were married, with the consent of their relations, in the church where they were baptized. During the course of a long life, they experienced no infirmity, and died at the age of a hundred years, on the same day, reposing together on the old marriage bed. They were interred in the same grave, beneath the baptismal font where they had presented themselves together in the preceding century.

Mrs. Jay and Mrs. Gilbert, of Uxbridge, were twin sisters. They were born within half an hour of each other, were both married on one day, were both left widows, died much about the same time, in 1776, and were both buried in one grave.

REARING A WIFE.

The eccentric Mr. Day, author of "The History of Sandford and Merton," had been early rejected by

a young lady to whom he paid his addresses, and considering her as a fair sample of her sex, despaired of finding among them a wife such as he would choose; one that should have a taste for literature and science, for moral and patriotic philosophy, fond of retirement from "the infectious taint of human society;" simple as a mountain girl, in her dress, her diet, and her manners; and fearless and intrepid as the Spartan wives and Roman heroines. Observation soon taught him that there was no such creature ready made, and that he must, therefore, attempt to mould some infant into the being his fancy had formed.

Accompanied by a Mr. Bicknell, a barrister, rather older than himself, he went to Shrewsbury, to explore the Foundling Hospital, and from the children there Mr. Day, in the presence of Mr. Bicknell, selected two girls of twelve years of age, both beautiful, one fair, with flaxen locks and light eyes, whom he called Lucretia; the other, a clear auburn brunette, with darker eyes, more glowing bloom, and chestnut tresses, he called Sabrina. These girls were obtained upon written conditions, for the performance of which Mr. Bicknell was guarantee. They were to the following effect:—That Mr. Day should, within the twelve months after taking them, resign one into the protection of some respectable tradeswoman, giving one hundred pounds to bind her apprentice, maintaining her, if she behaved well, till she married or began

business for herself. Upon either of these events, he promised to advance four hundred more. He avowed his intention of educating the girl he should retain, with a view to make her his future wife, solemnly engaged never to injure her innocence, and if he should renounce his plan, to maintain her decently in some creditable family till she married, when he promised five hundred pounds as her portion. It would probably be quite unnecessary to make any appeal to the feelings of parents, or to offer any remarks upon the conduct of the governors of this Hospital respecting this strange bargain, for the particulars of which we are indebted to Miss Seward.

The narrative goes on to inform us that Mr. Day went instantly into France with these two girls, not taking an English servant, that they might receive no ideas except those which he himself might choose to impart, and which he soon found were not very acceptable. His pupils teased and perplexed him, they quarrelled, they sickened of the smallpox, they chained him to their bedside by crying if they were left alone with any person who could not speak English. Hence he was constrained to sit up many nights, and to perform for them the lowest offices of assistance. They lost no beauty, however, by their disease, and came back with Mr. Day in eight months, when Sabrina was become the favourite.

He placed Lucretia with a chamber milliner, and she afterwards became the wife of a linen draper in London. With Sabrina he actually proceeded during some years in the execution of his favourite project, but none of his experiments had the success he wished. Her spirits could not be armed against the dread of pain and the appearance of danger, a species of courage which, with him, was a *sine quâ non* in the character of a wife. When he dropped melted sealing-wax upon her arms she did not endure it heroically, nor when he fired pistols at her petticoats, which she believed to be charged with ball, could she help starting aside or suppress her screams. When he tried her fidelity in secret keeping by telling her of well-invented dangers to himself, in which greater danger would result from its being discovered that he was *aware* of them, he once or twice detected her having imparted them to the servants and to her play-fellows. He persisted, however, in these foolish experiments, and sustained their continual disappointment during a whole year's residence in the vicinity of Lichfield. The difficulty seemed to be in giving her *motive* to self-exertion, self-denial, and heroism. It was against his plan to draw it from its usual sources, pecuniary reward, luxury, ambition, or vanity. His watchful cares had precluded all knowledge of the value of money, the reputation of beauty, and its concomitant desire of ornamented dress. The only

inducement, therefore, which this girl could have to combat and subdue the natural preference in youth of ease to pain, and of vacant thought to the labour of thinking, was the desire of pleasing her protector, though she knew not how or why he became such, and in that desire fear had greatly the ascendant of affection. At length, however, he renounced all hopes of moulding Sabrina into the being which his disordered imagination had formed, and ceasing now to behold her as a wife, placed her at Sutton Coldfield, where during three years she gained the esteem of her instructress, grew feminine, elegant and amiable; and an ornament to the society in which she moved.

Mr. Day afterwards paid his addresses to two sisters in succession, both of whom rejected him. He at length succeeded in obtaining for a wife, a Miss Milnes of Yorkshire, to whom, after a singular courtship, he was united, in 1778. The best part of his conduct in this affair was, his settling her whole fortune, which was as large as his own, upon herself, totally out of his present or future control. What follows is of a less amiable complexion. They retired soon after their marriage, first to Sapleford Abbots, in Essex, and afterwards to Anningsley, near Chertsey in Surrey. Here they had no carriage, no appointed servant about Mrs. Day's own person, no luxury of any sort. Music, in which she was a distinguished proficient, was deemed trivial. She banished her

musical instruments and books. Frequent experiments upon her temper and her attachments, were made by him, whom she lived but to obey and love. Over these, we are told, she often wept, but never repined; and no wife, bound in the strictest fetters, as to her incapacity of claiming a separate maintenance, ever made more absolute sacrifices, to the most imperious husband, than did this lady, whose independence had been secured. She is even said to have died broken-hearted for his loss, two years after his death.

A MAGNANIMOUS ACT.

Dr. Donne having clandestinely married the daughter of Sir George Moore, when without any appointment in the Church, or visible means of maintaining a family, was treated for some time with great severity by the old gentleman. At length, through the intercession of some mutual friends, Sir George gave the doctor a bond, to pay him, as a portion for his daughter, £800 upon a specified day, or £20 quarterly, until the sum was liquidated. The latter mode of payment was that preferred by Sir George; but it had not continued long, when the doctor was promoted to the Deanery of St. Paul's. The next time his father-in-law waited on him with a quarter's salary instalment, the doctor thus handsomely addressed him: "I know, Sir George, that

your present condition is such as not to abound, and, I hope, mine is such as not to need it. I will, therefore, receive no more from you on that contract."

PERPLEXING MARRIAGES.

At Gwennap, in Cornwall, in March, 1823, Miss Sophia Bawden was married to Mr. R. Bawden, both of St. Day. By this marriage, the father became brother-in-law to his son; the mother, mother-in-law to her sister; the mother-in-law of the son, his sister-in-law; the sister of the mother-in-law, her daughter-in-law; the sister of the daughter-in-law, her mother-in-law; the son of the father, brother-in-law to his mother-in-law, and uncle to his brothers and sisters; the wife of the son, sister-in-law to her father-in-law, and aunt-in-law to her husband; and the offspring of the son and his wife would be grandchildren to their uncle and aunt, and cousins to their father.

In an account of Kent, it is related that one Hawood had two daughters by his first wife, of which the eldest was married to John Cashick the son, and the youngest to John Cashick the father. This Cashick the father had a daughter by his first wife, whom old Hawood married, and by her had a son: with the exception of the former wife of old Cashick, all these persons were living at Faversham

in February, 1650, and his second wife could say as follows:—

> My father is my son, and I'm mother's mother;
> My sister is my daughter, I'm grandmother to my brother.
> —*Hone.*

A DOUBLE MARRIAGE.

We often hear of people neglecting to be married, but seldom of one woman being given twice in marriage to the same man. Such a circumstance, however, occurred in Yorkshire. We are told, on 1st October, 1827, Samuel Lumb, sen., of Sowerby, 83 years of age, was married, at Halifax, to Mrs. Rachel Heap, to whom he had been previously married about 25 years before. Her first husband had entered into the army, and was, at the time of her first marriage with Mr. Lumb, supposed to be dead. In a few years, however, he returned, and demanded his wife, whom he found living with Mr. Lumb, and by whom she had three children. But, after some negociation, Heap agreed to sell her, and Mr. Lumb bought her, and she was actually delivered to him in a halter, at Halifax Cross. At her last marriage she was given away at the altar by Mr. Lumb's grandson. Her first husband died the April before.

NO BRIDESMAIDS.

"The quiet village of Tongham was *en fête* on Thursday, the 7th inst., in consequence of the marriage, at St. Paul's Church, of Miss Agnes Mangles, youngest daughter of the late Captain Mangles, formerly chairman of the South Western Railway Company, with Mr. Arthur Wakefield Chapman, of Wimbledon. The ceremony took place shortly after eleven o'clock, and the service was semi-choral, the hymns and responses being given with effect by the village choir, in which the bride for many years past has taken the most lively interest.

"The bride was dressed in a rich cream-coloured costume, with fringe trimmings, and bonnet to correspond, trimmed with feathers. A somewhat peculiar circumstance in connection with the event was that there were *no bridesmaids;* the bride being given away by her mother Mrs. Mangles, of Littleworth."—*Court Circular, September 18th, 1876.*

POPULAR AS EVER.

People who advocate the abrogation of all laws relating to marriage argue, in support of their position, that the great majority of matrimonial alliances result unhappily. Statistical information upon this question

hardly warrants such a statement. In France, where public sentiment is quite liberal so far as the relations of the sexes are concerned, there were in the year 1876, 280,000 marriages and only 7,000 separations, about one-half of which were legal. In America, the separations as compared with marriages are said to be much greater in proportion, but even at its worst matrimony is as popular as ever.

A CONSTANT HUSBAND.

Philip, surnamed the Good, the founder of that greatness to which the House of Burgundy latterly attained, was, at an early age, married to the Princess Michelea, sister to Charles the Dauphin. The father of Philip was afterwards slain through the villany and perfidiousness of Charles; and on the news being brought to Philip, full of grief and anger, he rushed into the chamber of his wife. "Alas!" said he, "my Michelea, thy brother has murdered my father." The princess, who loved her husband most tenderly, broke out into the most affecting cries and lamentations; and fearful lest this accident should lose her the affections of her spouse, refused all comfort. Philip, the *good* Philip, however, assured her she should not be the less dear to him on that account; that the deed was her brother's, and none of hers. "Take courage, my life," said he, "and

seek comfort in a husband that will be faithful and constant to thee for ever." Michelea was revived by these tender assurances; nor during the three years longer she lived, had she occasion to suspect the smallest diminution of Philip's affection and respect.

A SWEDISH AUTHOR ON MARRIAGE.

Many a marriage, says Frederika Bremer, begins like the rosy morning, and then falls away like a snow-wreath. And why? Because the married pair neglect to be as well pleasing to each other as before. Endeavour always to please one another; but, at the same time, keep God in your thoughts.

Lavish not all your love on to-day; for remember that marriage has its to-morrow likewise, and its day after to-morrow, too. Spare, as one may say, fuel for the winter.

Deceive not one another in small things or in great. One little, single lie has, before now, disturbed a whole married life.

Fold not the hands together, and sit idle. "Laziness is the devil's cushion." Do not run much from home. "One's own hearth is gold's worth."

The married woman is her husband's domestic faith; in her hands he must be able to confide house and family, be able to intrust to her the key of his

heart, as well as the key of his eating-room. His honour and his home are under her keeping; his well-being is in her hand. Think of this, O wife!

Young men, be faithful husbands and good fathers of families. Act so that your wives shall esteem and love you. Read the word of God industriously; that will conduct you through storm and calm, and bring you safely to the haven at last.

CAUGHT IN HIS OWN TRAP.

Mr. Jeremy White, one of Oliver Cromwell's domestic chaplains, was so ambitious as to make his addresses to Cromwell's youngest daughter, the Lady Frances. The young lady did not discourage him; but in so religious a court this gallantry could not be carried on without being discovered. The Protector was told of it, and was much concerned thereat; he ordered the person who told him, to keep a strict look-out, promising, if he could give him any positive proofs, he should be well rewarded. The spy followed his business so closely, that in a little time he dogged Jerry White (as he was generally called) to the lady's chamber, and ran immediately to the Protector, to acquaint him that they were together. Oliver, in a rage, repaired to the chamber; and going in hastily, found Jerry on his knees, either kissing the lady's hand, or having kissed it. Crom-

well, in a fury, asked what was the meaning of that posture before his daughter Frances? White, with great presence of mind, said, "May it please your highness, I have a long time courted that young gentlewoman, my lady's woman, and cannot prevail; I was therefore praying her ladyship to intercede for me." The Protector, turning to the young woman, exclaimed, "What is the meaning of this, hussy? why do you refuse Mr. White the honour he would do you? he is my friend, and I expect you would treat him as such." My lady's woman, with a very low curtsey, replied, "If Mr. White intends me that honour, I shall not be against him." "Say'st thou so, my lass?" cried Cromwell. "Call Goodwin; this business shall be done before I go out of the room." Mr. White had gone too far to retract—his brother parson came; and Jerry and the lady's woman were married in the presence of the Protector, who gave her £500; which, with the money she had saved, made her husband easy in his circumstances, except that he never loved his wife, nor she him, although they lived together nearly fifty years.

"MARRIAGES ARE MADE IN HEAVEN."

The origin of this beautiful proverb is thus explained:—

Normal marriages being so innocent of all pre-

meditation by *man*, can only be ascribed to the will of "the angel" espoused, or to fate, in either case (for *ce qui femme veut, Dieu le veut)*, to the will of Heaven. After marriage, another sense may appear in the saying, viz., that expressed in the words of St. Francis de Salis: "Marriage is a state of continual mortification;" and hence a sacrament for human salvation. Again, in suggesting the meaning of this phrase, we are led to the well-known myth of Plato, according to which, in a true marriage, the two counter-parts have met by destiny and form a perfect *vir*. The account in Genesis (chap. ii.) is not to a dissimilar effect. In this view, marriages are those whom God has joined only (Mark x. 9). In a literal sense, the phrase in question clearly expresses an impossibility; since in heaven are no marriages (Matt. xxii. 30) according to the usual interpretation; though some may take refuge in the evasion of Swedenborg—who says that in the next world, the married couple will become one angel.

Had not this saying an *astrological* foundation? Sir Kenelm Digby says of his own marriage:—

In the first place, it giveth me occasion to acknowledge and admire the high and transcendent operations of the celestial bodies, which containing and moving about the universe, send their influence every way and to all things; and who, although they take not away the liberty of free agents, yet

do so strongly, though at the first secretly and insensibly, work upon their spiritual part by means of the corporeal, that they get the mastery before they be perceived; and then it is too late to make any resistance. For from what other cause could proceed this strong knot of affection, which, being tied in tender years, before any mutual obligations could help to confirm it, could not then be torn asunder by long absence, the austerity of parents, other pretenders, false rumours, and other the greatest difficulties and oppositions that could come to blast the budding blossoms of an infant love, that hath since brought forth so fair flowers and so mature fruit? Certainly, the stars were at the least the first movers, &c.—*Private Memoirs of Sir K. Digby, 1811.*

THE INDIAN MARRIAGE MARKET.

In the marriage market, an Indian civilian used to be reckoned as worth £300 a year, dead or alive. The nominal value of Bombay civilians now bids fair to rise yet higher, although the real value will remain much as it was, in view of the growing cheapness of money. Owing to the flourishing state of their Widows' Fund, it has been proposed that £400 instead of £300 per annum should be the pension granted to all ladies who come on the fund as widows after the 1st of July, 1876. This, says an Indian

journal, will be equal to a marriage settlement, in the ordinary manner, of £12,000 in Consols, a sum which not one man in twenty belonging to the upper, middle and professional classes is able to settle on his wife when he marries. A counter proposition, which is even more liberal than the original one, is also going round for signature, to the effect that all the widows now on the fund should also get the increased pension, and to this amendment there is said to be little or no opposition. As widows on the Bombay Civil Fund forfeit half their pension if they marry again, it follows that each one of these ladies who takes unto herself a second husband will have £200 a year to help in keeping up her new home. That sum is equal to a settlement of £6,000 or so in Consols, and it is not every lady, whether widow or maid, who can command so useful a dowry. Thus the new regulation will not only raise the value of Bombay civil servants as husbands, but also of the widows they leave behind them.

AN OLD ENGLISH WEDDING.

An English wedding, in the time of good Queen Bess, was a joyous public festival; among the higher ranks, the bridegroom presented the company with scarves, gloves and garters of the favourite colours of the wedding pair; and the ceremony wound up

with banquetings, masques, pageants, and epithalamiums. A gay procession formed a part of the humbler marriages; the bride was led to church between two boys wearing bride-laces and rosemary tied about their silken sleeves, and before her was carried a silver cup filled with wine, in which was a large branch of gilded rosemary, hung about with silk ribbons of all colours. Next came the musicians, and then the bridesmaids, some bearing great bride-cakes, others garlands of gilded wheat; thus they marched to church amidst the shouts and benedictions of the spectators.

WEDDING NOTICES OF THE OLDEN TIME.

On July 3rd, 1764, the *Leeds Intelligencer* contained the following announcement:—

"On Thursday last was married Mr. John Wormald, of this town, merchant, to Miss Rebecca Thompson, daughter of the late —— Thompson, Esq., of Staincliffe Hall, near Batley, an agreeable young lady with a fortune of upwards of £4,000."

On the 4th of September following, it is recorded as follows:—

"Yesterday morning was married the Rev. Mr. Wilson, Vicar of Otley, to Miss Nancy Furness, of the same place, a most agreeable young lady, endowed with all the qualifications necessary to make the marriage state happy."

BIDDING TO A WEDDING.

28th May, 1797.—*Bell's Weekly Messenger* of this date contained the following advertisement:—

"MATTHEW DAWSON, in Bothwell, Cumberland, intends to be married at Holm Church, on the Thursday before Whitsuntide next, whenever that may happen, and to return to Bothwell to dine.

"Mr. Reid gives a turkey to be roasted; Ed. Clementson gives a fat lamb to be roasted; Wm. Elliot gives a hen to be roasted; Jos. Gibson gives a fat calf to be roasted.

"And, in order that all this roast meat may be well basted, do you see Mary Pearson, Betty Hodgson, Mary Bushley, Molly Fisher, Sarah Briscoe, and Betty Porthouse, give, each of them, a pound of butter. The advertiser will provide every thing else for so festive an occasion.

"*And he hereby gives notice,*

"TO ALL YOUNG WOMEN desirous of changing their condition, that he is at present disengaged; and advises them to consider, that altho' there be luck in leisure, yet, in this case, delays are dangerous; for, with him, he is determined it shall be first come first served.

"So come along lasses who wished to be married,
MATT. DAWSON is vex'd that so long he has tarried."

The preceding invitation is an extract from the *Cumberland Packet.—Hone.*

MARRIAGES IN THE REIGN OF JAMES I.

Mr. Green, in his "Catalogue of State Papers," furnishes the following extract from a letter written

by Sir Dudley Charleton, in 1604, describing the marriage of Philip Herbert, Earl of Montgomery, to Susan Vere:—"She brided and bridled so handsomely, and, indeed, became herself so well, that the King said, if he were not married, he would not give her, but keep her for himself. There was none of our accustomed forms omitted, of bridescakes, sops in wine, giving of gloves, laces, and prints; and at night there was sewing into the sheets, casting of the bride's left hose, and twenty other petty sorceries. They were married in the chapel, feasted in the great chamber, where the King gave them in the morning, before they were up, a reveille matin in his shirt and his nightgown."

WHIT-SUNDAY WOMAN-SHOW IN RUSSIA.

A custom has long prevailed at St. Petersburg which can only be regarded as a relic of a rude state of society; for it is nothing more or less than a show of marriageable women or girls, with a view of obtaining husbands. The women certainly have a choice in the matter, and in this respect they are not brought to market in the same sense as fat cattle or sheep; but still it is only under the influence of a very coarse estimate of the sex that the custom can prevail. The manner of managing the show in past years was as follows:—On Whit-Sunday afternoon the Summer

Garden, a place of popular resort in St. Petersburg, was thronged with bachelors and maidens, looking out for wives and husbands respectively. The girls put on their best adornments; and these were sometimes more costly than would seem to be suitable for persons in humble life, were it not that this kind of pride is much cherished among the peasantry in many countries. Bunches of silver tea-spoons, a large silver ladle, or some other household luxury, were in many instances held in the hand, to denote that the maiden could bring something valuable to her husband. The young men, on their part, did not fail to look their best. The maidens were accompanied by their parents, or by some elder member of their family, in order that everything might be conducted in a decorous manner. The bachelors, strolling and sauntering to and fro, would notice the maidens as they passed, and the maidens would blushingly try to look their best. Supposing a young man were favourably impressed with what he saw, he did not immediately address the object of his admiration, but had a little quiet talk with one of the seniors, most probably a woman. He told her his name, residence, and occupation; he gave a brief inventory of his worldly goods, naming the amount of money which he had been able to save. On his side he asked questions, one of which was sure to relate to the amount of dowry promised with the maiden. The

woman with whom this conversation was held was often no relative to the maiden, but a sort of marriage-broker or saleswoman, who conducted these delicate negotiations, either in friendliness or for a fee. If the references on either side were unsatisfactory, the colloquy ended without any bargain being struck; and, even if favourable, nothing was immediately decided. Many admirers for the same girl might probably come forward in this way. In the evening a family conclave was held concerning the chances of each maiden, at which the offer of each bachelor was calmly considered, chiefly in relation to the question of roubles. The test was very little other than that "the highest bidder shall be the purchaser." A note was sent to the young man whose offer was deemed most eligible; and it was very rarely that the girl made any objection to the spouse thus selected for her.

MARRIAGE ARRANGEMENTS IN OLD TIMES.

Such of our ancestors as possessed rank and wealth had a very arbitrary mode of arranging the alliances of their children. So late as the reign of James I., the disposal of a young orphan heiress lay with the monarch on the throne, by whom it was generally deputed to some favourite possessed of sons to whom the marriage might be important. The union of the

ward to a son of that person, or some other person chosen by him, was then inevitable. No one, hardly even the young persons themselves, appear even to have entertained a doubt that this arrangement was all in the natural and legitimate course of things. The subordination of the young in all respects to their seniors was, indeed, one of the most remarkable peculiarities of social life two or three centuries ago.

There is preserved the agreement entered into on the 4th April, 1528, between Sir William Sturton, son and heir apparent of Edward Lord Sturton, on the one part, and Walter Hungerford, squire of the body to the king, on the other, for the disposal of Charles, the eldest son of the former, in marriage to one of the three daughters of the latter, Elinor, Mary, or Anne, whichever Sir William might choose. It was at the same time agreed that Andrew, the second son of Sir William Sturton, should marry another of the young ladies. The terms under which the covenant was made give a striking idea of the absolute rigour with which it would be carried out. Hungerford was to have the *custody of the body* of Charles Sturton, or in the case of his death, of Andrew Sturton, in order to make sure of at least one marriage being effected. On the other hand, the father of the three girls undertook to pay Sir William eight hundred pounds, two hundred "within twelve days of the deliverance of

the said Charles," and the remainder at other specified times.

The covenant included an arrangement for the return of the money in case the young gentleman should refuse the marriage, or if by the previous decease of Sir William the wardship of his sons should fall to the crown.

A WIFE AND WIDOW IN FIVE MINUTES.

We obtain the following particulars from a work published at Nottingham, in 1876, under the title of "Nottinghamshire Facts and Fictions." The writer says—"It is seldom that we hear of any person entering the bonds of matrimony when they are at death's door, but a case of this character occurred at the church of Southwell, on the 2nd of April, 1807. Robert Barlow Cook, a young man twenty-seven years of age, had for some years paid his addresses to a female of the name of Sarah Sandaver. Their union having been protracted in consequence on the declining state of his health, he, this morning, having arrived at the last stage of consumption, determined upon attempting a marriage. Being with great difficulty raised from his bed, after much trouble, clothed, he proceeded, supported by the arm of his intended brother-in-law, to the church. His rallied spirits supported him tolerably well throughout the cere-

mony. The priest closed the book; but before he could make the usual entry in the church register book, Cook sank on the floor and instantly expired.

MARRIAGE FORTUNES.

Under the 15th March, 1735, the *Gentleman's Magazine* records—

"John Parry, Esq., of Carmarthenshire, [married] to a daughter of Walter Lloyd, Esq., member for that county; a fortune of £8,000."

It seems to us indecorous thus to trumpet forth a little domestic particular, of no importance to any but the persons concerned; but it was a regular custom in the reign of George II., and even considerably later. There is scarcely a single number of the magazine quoted which does not include several such announcements, sometimes accompanied by other curious particulars. For example, in 1731, we have—

"Married, the Rev. Mr. Roger Waina, of York, about twenty-six years of age, to a Lincolnshire lady, upwards of eighty, with whom he is to have £8,000 in money, £300 per annum, and a coach-and-four during life only."

What would now be matter of gossip in the locality of the marriage was then deemed proper information for the whole community. Thus, in March, 1735, the *Gentleman's Magazine* gives this *annonce*—

"The Earl of Antrim, of Ireland, to Miss Betty Pennefeather, a celebrated beauty and toast of that kingdom."

It is to be feared that Miss Betty Pennefeather was without fortune; otherwise it would have been sure to be stated, or at least alluded to.

Towards the end of the century, such announcements were given with less glaring precision. Thus, in the *Gazette* of January 5, 1789, we find—

"Sunday se'nnight, at St. Aulkman's Church, Shrewsbury, A. Holbeche, Esq., of Slowley Hill, near Coleshill, in this county, to Mrs. Ashby, of Shrewsbury, a very agreeable lady, *with a good fortune.*"

On the 2nd of January, 1792—

"Yesterday, at St. Martin's Church, William Lucas, Esq., of Holywell, in Northamptonshire, to Miss Legge, only daughter of the late Mr. Francis Legge, builder, of this town; an agreeable young lady, *with a handsome fortune.*"

And on the 29th of October, 1798—

"A few days ago, at St. Martin's Church, in this town, Mr. William Barnsley, of the Soho, to Miss Sarah Jorden, of Birmingham Heath; an agreeable young lady, *with a genteel fortune.*"

In other cases, where possibly the bride was penniless, her personal qualifications alone were mentioned; as this, in April, 1783—

"[Married], on Saturday last, Mr. George Donisthorpe, to the *agreeable* Mrs. Mary Bowker, both of this town."

One of the latest notices of the kind occurs in *Aris's Birmingham Gazette*, of July 14, 1800, being

that of the Right Hon. Mr. Canning, Under Secretary of State, to Miss Scott, sister to the Marchioness of Titchfield, "*with £*100,000 *fortune.*"

ROYAL DANCE OF TORCHES.

Berlin, December 3, 1821.—Of all the entertainments which took place in this capital, on the occasion of the marriage of the Prince Royal with the Princess of Bavaria, none appeared so extraordinary to foreigners, as the *dance of torches, (Fakeltanz.)* It was executed after the grand marriage feast, in the following manner:—"The Royal family, followed by all the personages who had partook of the feast at separate tables, proceeded to the white saloon. The dance was immediately opened by Baron de Maltzahn, the privy councillor, and marshal of the court, bearing his baton of order. After him followed two and two, according to seniority of rank, the privy councillors and the ministers of state, bearing wax torches. The august bride and bridegroom preceded the above dancers, and walked round the saloon. The Princess Royal stopped before the King, and making him a profound reverence, invited him to dance. After having danced one turn with his majesty, she danced with all the princes. The Prince Royal, in like manner, danced with all the princesses. After the ball, the Royal family passed into the apartment of Frederic I.,

where the grand mistress, Countess of Norde, distributed the garter of the bride."—*Hone.*

AN INSOLUBLE PROBLEM.

The following paragraph appeared in an Indian paper, in 1877:—

"The young Thakore of Bhownugger is in trouble, What is he to do with his four wives? The Thakore is one of the chief rajahs of Kattiawar, in Western India. Three years ago he married four wives simultaneously. At the time of marriage the respective ages of the brides were twelve, fifteen, sixteen, and twenty-two years. The prince, whose broad territory slopes down to the blue waters of the Gulf of Cambay, is said to be meditating a change of religion. He is now twenty years old—he was only seventeen when "married and done for" four times over, in one day, three years ago. Now he wishes to become a Christian, but the missionaries tell him Christians must only have one spouse. He is sorely perplexed, and so, in all probability, are the missionaries, who tell him that the Christian religion strictly enjoins monogamy. They also tell him that, as a Christian, he can retain only one of the four wives at present lawfully his. Finally, they inform him that the proper wife to be retained is the one who has a prior claim on his Highness. All this is

very well, but scarcely meets the case. "Which one of my wives has a prior claim on me?" in effect asks the bewildered Thakore, "I married them on the same day." The fact is that the dilemma seems to be almost insurmountable. At the time of the Kattiawar Prince's marriage, a correspondent sent to a contemporary from Bhownuggur an account of the curious wedding, and it appears plain from this, as well as from the testimony of others, that the fourfold regal marriage was, to all intents and purposes, celebrated as if it were a single one. The preparatory ceremonies of the four marriages intermingled together inextricably, and precedence during the final rites was only accorded to the wives according to the rank of their parents and the extent of the dowry. The oldest bride—the one aged twenty-two on her marriage day—was the poorest. The one aged sixteen was the richest. But from the first the Thakore is well known to have fallen in love with his bride of fifteen. Shall he keep her and discard the rest? The whole question is rather a complicated one. The conversion of the Rajah means, in the eyes of the Hindus of Kattiawar, the infamy of three women. Naturally there is great commotion in the Thakore's palace, and all kinds of intrigues are said to be on foot in Bhownuggur."

"MARROWBONES AND CLEAVERS."

Hogarth, in his delineation of the Marriage of the Industrious Apprentice to his master's daughter, takes occasion to introduce a set of butchers coming forward with marrowbones and cleavers, and roughly pushing aside those who doubtless considered themselves as the legitimate musicians. We are thus favoured with a memorial of what might be called one of the old institutions of the London vulgar—one just about to expire, and which has, in reality, become obsolete in the greater part of the metropolis. The custom in question was one essentially connected with marriage. The performers were the butchers' men—"the bonny boys that wear the sleeves of blue." A set of these lads, having duly accomplished themselves for the purpose, made a point of attending in front of a house containing a marriage party, with their cleavers, and each provided with a marrowbone, wherewith to perform a sort of rude serenade, of course with the expectation of a fee in requital of their music. Sometimes the group would consist of four, the cleaver of each ground to the production of a certain note; but a full band—one entitled to the highest grade of reward—would be not less than eight, producing a complete octave; and, where there was a fair skill, this series of notes would have all

the fine effect of a peal of bells. When this serenade happened in the evening, the men would be dressed neatly in clean blue aprons, each with a portentous wedding favour of white paper in his breast or hat. It was wonderful with what quickness and certainty, under the enticing presentiment of beer, the serenaders got wind of a coming marriage, and with what tenacity of purpose they would go on with their performance until the expected crown or half-crown was forthcoming. The men of Clare Market were reputed to be the best performers, and their *guerdon* was always on the highest scale accordingly. A merry rough affair it was; troublesome somewhat to the police, and not always relished by the party for whose honour it was designed; and sometimes, when a musical band came upon the ground at the same time, or a set of boys would please to interfere with pebbles rattling in tin canisters, thus throwing a sort of burlesque on the performance, a few blows would be interchanged. Yet the Marrowbone-and-Cleaver epithalamium seldom failed to diffuse a good humour throughout the neighbourhood; and one cannot but regret that it is rapidly passing among the things that were.

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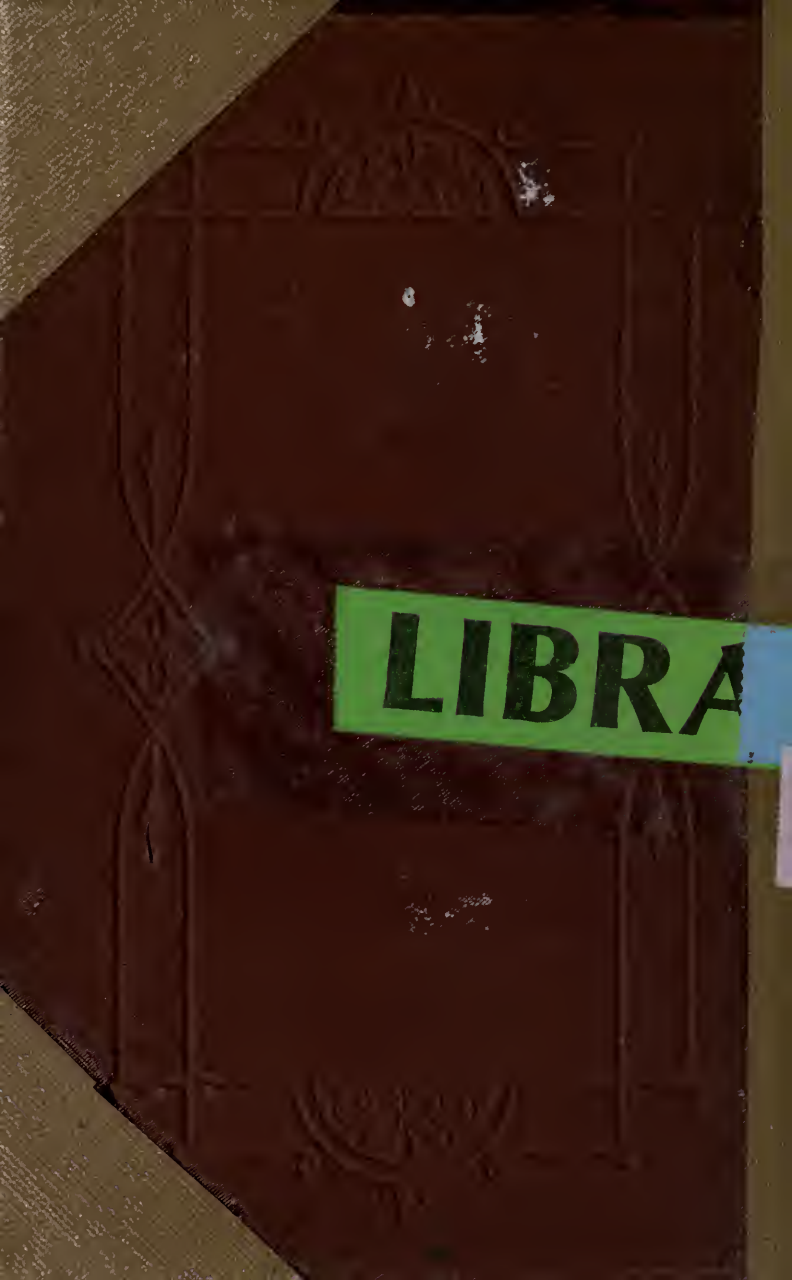
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